





GENEALOGY

929.102

F91JO

V.19



Digitized by the Internet Archive
in 2013

<http://archive.org/details/journaloffriends19frie>

JOURNAL
of the
FRIENDS
HISTORICAL
SOCIETY

19

1922

100000
100000
100000
100000
100000
100000

100

1000

X 71889

CONTENTS OF NUMBER ONE

	Page
Our Quotation—9	1
Scenes in the Separation of 1828	1
Philip E. Thomas and the B. & O.	11
A Pennsylvanian Loyalist's Interview with George III	12
The Case of William Batkin	17
The Convincement of John Coughen, 1663	22
John Reckless, of Nottingham, and his Sons	24
The History of "The Story of Carazan, the Merchant of Bagdad"	25
Anecdotes of William Penn	31
Obituary—Joseph J. Green	32
William Allen's Third Marriage	33
Friends' Relief Work	36
Treffry, of Devon and Cornwall	37
Friends and Current Literature	42
Recent Accessions to D	47

CONTENTS OF NUMBER TWO

Leading the Way	49
Faith Healing the Sick	58
Edward Haistwell's Diary of the Travels of George Fox, 1677, 1678	59
"Buried like a Dog"	62
Notes and Queries :	
Quaker Methodists—Baptists and Anabaptists—Josiah Newman's Papers—Long Service—Sir John Rhodes—John Holme, of Philadelphia—Friend Bonnet-makers	63

THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A.
Devonshire House, 136, Bishopsgate, London, E.C. 2

For Table of Contents see page two of cover

Our Quotation—9

"Obsessions about superiority and inferiority sink away from a man who is engrossed in work."

RUTH MURRAY UNDERHILL, *The White Moth* (a novel), 1920, p. 283.

Scenes in the Separation of 1828

A MANUSCRIPT has recently been presented to D by Mary Hannah Foster, of Scarborough, consisting of a copy of letters from William Procter, of Baltimore, to his relations in England, written in 1828, describing events connected with the Separations of that year in the Yearly Meetings of Philadelphia, New York, and Ohio.

The letters are written from the standpoint of an "Orthodox" Friend.

Baltimore, 5 month 1828 -

My Dear Brother & Sister

PHILADELPHIA YEARLY MEETING

Presuming it would be interesting to you to be furnished with a little Sketch of occurrences during the Late Yearly Meeting may say, I left home on the 17th of Last month in the Steam Boat at 5 P.M. & arrived safe

in Philadelphia the next morning between 8 & 9: This was the last day of Hicksite Y Meeting, the Women occupied their New Meeting House in Cherry Street & the men the Green St. Meeting house, the Size of which had been increased by the addition of a frame Building or Shed along one end & the Doors & windows taken out, but I believe it was not used as the house itself was found sufficiently Large for all the Men that attended. Elias & Willet Hicks were in attendance. I saw the former on the afternoon of 6th day on his way to attend the last Sitting. He rode in a Verry handsom Carriage being unusually high & occupied the Back Seat altogether himself, looked verry stately & bowed his head as he Passed possibly recollecting either me or the friend in Co. with me.

Willet Hicks attended the North Meeting last week in Style, drove up to the meeting house Door in his Barouch & Pair of Iron Greys, when he was handed out of the Carriage, & his servant immediately waited upon him with a Cloaths Brush & Brushed him down previous to his going to Meeting.

Philadelphia Y Meeting commenced on second Day in the Arch St. Meeting house as usual. Geo. & Ann Jones, Elizabeth Robson, Isaac & Anna Braithwaite & Thomas Shillitoe were all present, the floor of the house occupied by the Men was, I think, nearly if not quite as full as at former Years. Upstairs probably from 100 to 150 Persons, indeed I think the body of friends that might be Considered the Cream of the Society in refrance to that Yearly Meeting, divested of all the froth & scum including all who for years past have been the Cause of confusion & disorder, which has unhappily prevailed during the Sittings of the Y Meeting.

In the Womens Meeting some desturbance occurred by a friend named Lydia Mott, from Skenectaday, a Hicksite Minister who had attended the Y. Meeting of the Separatists the preceeding week refusing to withdraw & insisting on her right as a Member of N. York Y. Meeting to sit & declaring she had as good a right as that friend, pointing to & naming Elizabeth Coggeshall. For a time she seemed to set all entreaty at defiance, when Ann Jones observed there appeared to be an obstruction to

the Meetings proceeding with its business & that obstruction must be removed. She was astonished that an Individual not wanting in Common Sense should presume to force her presence on the Meeting &c. After this, finding if she did not withdraw, she would be taken out by force, she withdrew, spreading out her Arms, Casting her Eyes up to the Youths Galleries & inviting the Young women to follow her pronouncing her expulsion Oppression, Persecution &c; said that Hundreds would leave them in Consequence & Calling upon the Young women who wished to follow Christ to Come with her. Considerable agitation & alarm was Manifested & one or two instances of fainting occurred, & notwithstanding her appeal to the feelings of the Young women but 4 or 5 went out with her, & they all returned except one. . . .

One Baltimorean, after attending the Separate YM went into the Country, returned to the City on 3rd day, attended the Sittings on 4th day & the Morning Sitting on 5th day, when he was Arrested by the Committee & advised Not to attempt another intrusion. Some attempts were made to elude the Vigilance of the Committee—getting through other Lotts & over fences & Grave Yards & entering the back part of the Meeting house Lott. One of the Separatists from New York took a great deal of pains to elude the Vigilance of the Committee by going thro a back Alley & passing over various Private Lotts & a grave yard & finally in Climing the Last fence; before he reached the ground he found himself in the Custody of the Committee & was Conducted into the Street instead of the Meetinghouse to his no little mortification. I dont say this was an Englishman, but I think his Name was Wright.

L. Mott I think did not again intrude amongst the Women but at the Public Meeting in the Middle of the Week at Arch Street, she attended & appeared in Public testimony, & her Communication was of that Nature that an Elder of that Meeting believed it his Duty to oppose her, inform the Meeting that she was not in unity with the Society and desire her to Set down. She Battled the watch with him, declaring herself to be in unity with the Y. Meeting of New York & her friends at home & that she had a right to speak and would exercise that right,

denying his right to order her to set down. Considerable Altercation took place before she could be prevailed on to take her seat. And soon after she made a second attempt, when the same Elder, a second time, interfered & ordered her to take her seat. She again denied his authority & he insisted on his Authority & Duty as an Elder of that Meeting, & unless she took her seat and refrained from interrupting & disturbing the Meeting, the officers in attendance should be called in. She now desisted from further interruption. Thomas Stewardson from Kendal in Westmorland was the Elder above mentioned & this same Lydia Mott was since appointed assistant Clerk to the Womens Separatist Yearly Meeting at New York. . .

At the mens meeting it was reported as the Judgment of the Representatives that No Person who had so far Identified themselves with the Separatists as to attend their Meetings of Discipline should be permitted to attend any of the Settings of this Yearly Meeting, which was fully united with & Committees at the gates directed to Act accordingly. It was then desired that if there were any of the description now present, that they would withdraw. T. Shelleto I think said that he knew one Individual now present of this description. 'Tis said Thomas Wright of Hudson was then present & some few other Hicksites. One only I believe withdrew at this time, but the Committees kept a Sharp Look out after this sitting. T. Wright is an Englishman I think from Sheffield.

In order to give you an idea of the upper seat may say the clerks, Samuel Bettle & William Evans, occupy the Centre of the Upper Gallery, which I think is six steps above the floor of the House, Seats on each step from one side to the other, descending to the floor. On the right of the clerks sit Thomas Shilletoe, Jonathan Taylor, William Jackson, an ancient and venerable Friend who has been in England, Hynchman Haynes, Stephen Grelett, Chrestopher Healy and many others I dont recollect filling up the seat to the right. And on the Left of the Clerks was William Flanner, Jonathan Evans, Isaac Bonsall, Joseph Whiteall, Othniel Allsop and many others filling up the Seat to the Left, and before them Thomas Stewardson, Thomas Wistar, Leonard Snowden,

John Parker, Isaac Braithwaite and a host of other valuable Ministers and Elders, &c., filling up the raised seats ; in short the Separatists can scarcely be said to be missed in Numbers and the Seats formerly occupied by them in producing confusion and disorder are now filled by the friends of order and propriety, concerned to support the order and Discipline of Society.

Thomas Shillette gave an account of his visit to two or three of the late Monthly Meetings, pointing out the peculiar difficulties in which some of them were placed—in one instance he stated the Number of Men, Women, and Children composing a Monthly Meeting to be upwards of 500, a separation has taken place and out of this number only 26 Men, Women, and Children were left, all the rest having joined the Separatists, including all the Overseers and active Members except four or five and these found themselves in a very weak state to put the Discipline in force against such a large number of disorderly members.

The Meeting of Ministers & Elders meeting at 8 oclock, [I] was Invited this evening to Breakfast tomorrow morning at Samuel Bettles with Elizabeth Robson & Ruth Ely her Companion. In arriving there was invited to walk up Stairs into the front Parlour, where I found Wm. Jackson & his wife ; 2 or 3 women friends came in and went to their knitting, after which Samuel Bettle & John Chew Thomas, & soon after Elizabeth & Ruth who appeared much pleased to see me & made many enquiries after the friends in Balto. where they have a Number notwithstanding the Treatment they received when there. After chatting a while we were Called downstairs to Breakfast when E.R. requested me to set by her, which I accordingly did & we had a good deal of conversation whilst at Table. After breakfast she had to get ready to go to Select Meeting at 8 oclock, & requested me to come & see her whenever I could, that they were generally at home by 8 or 9 in the evening.

Elizabeth Robson paid a Visit to the Men's Meeting and occupied one hour in Public communication and supplications.

Reports were made [at the Monthly Meeting for the Northern District, 4 mo. 29] of furnishing numerous

Copies of testimonies of disownments against Separatists and left at the dwelling of such as would not receive them. In some cases it appears Committees have been invited in, and then locked up by the Parties; in others when it was known Committees were expected, the front Door has been Locked and the parties would look out of second storie windows and laugh at the Committees, refusing to open the door, and such like shameful conduct.

NEW YORK YEARLY MEETING

5 mo. 29. Various rumors have reached Baltimore within a few days past, by letters from Aquilla Jones, Rebecca Turner [?], Ephraim Gardner, William Tyson, Ann Brown [?], Michael Lamb, &c. very Contradictory in many things but generally agreeing in one Point, viz., that a Separation of New York Yearly Meeting took place on Second-day morning at the first sitting immediately on the opening of the Meeting, when it was observed by Thomas Shillette that there were a number of Disowned persons present and it would not be proper for the Meeting to proceed with its business until it was more Select. This is said to have been denied by the Hicksites who insisted that all that were present had a right to sit the Meeting, and called out for the Clerk to go on, much clamour and confusion ensuing. When a person informed the Meeting that the Representatives had met that morning and agreed to propose two persons (naming them) both Hicksites, for Clerk & assistant, the Confusion and disorder now became so great that an Adjourning Minute was read by the Clerk, and the Orthodox part of the Meeting withdrew to the room in the Basement Storey of the building; but not being able to gain Admittance, they proceeded in a body to the Medical College where accommodation was procured and it is presumed the business of New York Yearly Meeting was resumed and carried on.

Tis understood that after the Orthodox withdrew, the Hicksites remained, & appointing Nicholas Brown, Clerk, proceeded to business as a Yearly Meeting, but were probably not in possession of books, papers, etc. . . .

The account of the Meeting at which the Separation took place, as Published in *The Friend*, is truly a Lamentable Account of outrage, confusion and disorder, and that part of it relating to the installation of the new Hicksite Clerk exceedingly ludicrous, as he is represented as going over the Gallery Rail, Heels over Head, E. Hicks pulling him over with one hand and with the other pushing Richard Mott, the regular Assistant Clerk out of his seat. . . .

6 mo. 3. The Hicksite Yearly Meeting appointed a committee to wait on our English Friends A. & I. B. [Anna & Isaac Braithwaite], G. & A. Jones, E. Robson and T. Shilleto with a Minute declaring their disunity with their Doctrines and Services, and advising their return, had, I believe, not succeeded in getting an opportunity with any but T. Shilleto who told them he did not know them as Friends and was not Amenable to them. They are understood to have stated that they should write to his friends at home advising his recall, and he desired them to give his Love to them, having a great regard for his friends at home.

OHIO YEARLY MEETING

9 mo. 17. The last few days has brought various reports of Letters from Ohio. The first, a Letter from H. Judges son in law to Wm E. Bartlett, mentions the Hicksites have possession of Mount Pleasant Meeting-house, and the Orthodox occupy the House at Short Creek—that previous to the Adjournment by the Orthodox at the first sitting, when they were all together, the Hicksites having forced an entrance, great Confusion & disorder took place. The Hicksites named one of their own party for a Clerk and that he was one hour in advancing 10 steps towards the Table & before he reached it, a regular Adjourning Minute was read by the Clerk to 10 oclock next morning. The Clerk's Table was broken to pieces, divers Coat tails torn off, amongst them Jonathan Taylors, & he himself is said to have been seriously injured. Cries of "Fire! Fire!" and that the Partition was falling and "Hurrah for Jackson" are said to have been uttered in the Midst of the greatest Confusion and Noise.

After the Orthodox withdrew, the Hicksites proceeded with their business, and Adjourned to 9 o'clock next Morning, thereby getting possession of the House one hour before the Orthodox, who at 10 o'clock demanded possession of the House in the Name of and for the use of Ohio Yearly Meeting, and were replied to that the Yearly Meeting of Ohio was then in session. They therefore held a meeting in the yard & then withdrew to Short Creek Meetinghouse about $\frac{1}{2}$ a mile distant. Thus far goes the first account but not a word respecting the women.

The next account is brought by a Ohio Merchant not a Member who states that Hicks and three or four others of his Party are in Prison; that Jonathan Taylor is severely injured & Apprehensions entertained for his recovery; that the Outrage & riot was such as made it necessary for the Civil Authority to interfere, but still not a word respecting the women.

The next account, two days after, is a letter from H. Judges son-in-law to Wm E. Bartlett which is understood to admit that a number are bound over for their appearance at Court to take their Tryals on the 15th of next Month but that they are not and have not been in prison; that the Clerk of the Hicksite Y Meeting and Halliday Jackson were taken into Custody by the Sherriff and escorted 22 miles to Steubenville the County town where they underwent an examination and entered into recognizances for their appearance on the 15th of next month to take their trials; that the Hicksites Yearly Meeting concluded on the 12th Inst, but the Orthodox Y. Meeting was expected to continue untill the middle of the following week. H. Jackson is from Darby, a notorious Hicksite. He passt through Balto some time since on his way to Ohio Y.M. in company with Joseph Dodgson, an Englishman from Kendall, who now lives at Darby and I think is an overseer among the Hicksites. Marcus Tullius Cicero Gold, the stenographer, who also went to Ohio for the Purpose of taking down in Shorthand what should occur, is said to have hurried back to Philadelphia for the purpose of Printing and Publishing his notes, previous to the commencement of the Tryals. This is the substance of the 3rd Account as far as I have

understood, but still not a word respecting the women. All that has yet reached us is through Hicksites Channels. A few days more will probably put us in possession of more Authentic Accounts.

Tis said that E. Hicks himself was not present on the first opening of the Y. Meeting when the greatest Confusion and disorder occurred & therefore he cannot be blamed for what took place, but on the other hand it is understood that he and A. Peasley and E. Dawson have for some time previously been industriously engaged in encouraging the Hicksites in taking possession of the House & by no means to give it up, but to hold possession at all events, and if so I think he would in Law be considered Accessory before the fact, & on that ground liable for the Consequence that ensued, altho not present when the outrage or riot was committed.

I dont know whether I have before mentioned the names of friends from Philadelphia who went on to attend the Conference at Mount Pleasant. They are Jonathan Evans, Samuel Bettle, Thomas Stewardson, Isaac W. Morris, William Evans, B. Cooper and Josiah Tatem, and from New England Doctor L. Green, William Jenkins, and John Osborn. Similar committees would probably also attend from all the other Yearly Meetings except Baltimore who rejected the proposition. The Conference was to take place the week before Ohio Y. Meeting so that there would be a valuable body of friends from distant parts at that Yearly Meeting, which would be a great Strength to those disposed to adhere to the ancient order of Society & who would be living witnesses of the Conduct of those who departed therefrom. I am glad they were there for Thomas Shillitoe must have had a trying time. It seems to have been his lot to battle the watch with Elias Hicks ever since he went to the westward. Anna and Isaac Braithwaite are also there.

Gold, the Stenographer, past through or from Balto this morning on the way to Philadelphia. He states, I learn, that he never witnessed such a [?] murdering Scene among the Quakers; that upwards of 60 went in a body from Mount Pleasant to Court then sitting at Steubenville; that a number were recognized to appear and take their trials on the 15th of next Month & the Court had

ordered the Depositions of distant Witnesses to be taken before a magistrate ; & that the day before he left Ohio Samuel Bettle was examined by Interrogatories & his Answers taken in writing ; that it commenced at 7 oclock in the morning & was not got through with untill dark in the Evening, & this was the first Depositions taken ; that he, Gold, attended & took it in Shorthand, & has also taken the Public Communications delivered on First Day by Elias Hicks, Elisha Bates & others which he is going to publish with all possible Speed.

9 mo. 23. Last evening Benjamin Cooper, of Haddonfield & Josiah Tatem of Salem, New Jersey, two of the Committee of Conference appointed on behalf of Philadelphia Y. Meeting arrived in Baltimore from Mount Pleasant, Ohio. They staid here one day to rest, and my friend, James Gillingham, and myself were invited to take tea & spend the evening with them at G. T. Hopkins's which we accordingly did, & they having also attended all the Sittings of the Y.M. of Ohio, were enabled to furnish much very interesting information relative proceedings there. Benjamin Cooper, I believe, Purchased the late Residence of Richard Jordan, near Haddonfield Meeting, and now occupies it. They state that the Account Published in *The Friend* relative to Proceedings at Mount Pleasant Meetinghouse on Second and Third Day was drawn up & read in the presence of a large number of Friends who fully concurred in its correctness, previous to its being sent to *The Friend*, it being very desirable that nothing but a Correct Statement should appear in that Paper. It also appears that Benjamin Cooper was the Individual alluded to in *The Friend*, who, on Third day morning went into the Hicksites Y.M. & ascertained their Numbers, by counting the Benches occupied, to be about 300, including many that had been regularly Disowned by the Meetings they belonged to, & not a few who never had any pretensions to a right of membership. This was ascertained from the Individual who kept the Door, who himself acknowledged that he never was a member of the Society of Friends. . . .

It appears that considerable Alarm was manifested by the Hicksites when they found that Civil Process had Issued against many of them upon three distinct Charges—

—first for a Riot, secondly for a Trespass or Trespasses, and thirdly for Disturbing a Religious Meeting. 10 or 12 were arrested on the first Charge, 4 on the second, & 2 on the 3rd. Many others absconded, but it is expected they will be pursued & taken. Depositions of many Friends from Distant parts have already been taken, among them are Samuel Bettle, Isaac Braithwaite, Josiah Tatem & others. Those connected with the first and second Charges will undergo their Trials before a Court and Jury to sit on the 15th of next Month.

[The letter concludes with the mention of various family matters.]

I am, very affectionately

Your Brother,

WM. PROCTER.

Philip E. Thomas and the B. & O.

THE following is an extract from a letter from William Procter, of Baltimore, to his friends in England (copy in D) :

7 mo. 4. 1828. A great civic procession having for its object not only the Commemoration of that Day as usual, the Day on which Independence was declared, but also the laying of the First Stone of the contemplated Baltimore and Ohio Rail Road. The President of this Company, Philip E. Thomas, is the present Clerk of Baltimore Yearly Meeting, Clerk to the Committee on Indian Concerns, one of the Committee of Correspondence on behalf of Baltimore Y.M. with Friends in London.

In his first official Correspondence with a Committee of Blacksmiths, who proposed presenting the Company with a Spade, Pick and Hammer, he addressed them as "Gentlemen" and concluded with saying that he "has the honour to be," &c, "P. E. Thomas." This, I presume, would in England be considered very inconsistent conduct for a Clerk of the Y. Meeting, and so it is here by many. But in subsequent similar addresses, he calls them "Respected Friends" and concludes, "Respectfully thy friend," etc. He is a very popular & influential Character both in civil and religious Society, though quite a small man.

A Pennsylvanian Loyalist's Interview with George III

EXTRACT FROM THE MS. DIARY OF SAMUEL SHOEMAKER, reprinted, by permission, from volume ii. (1878) of *The Pennsylvania Magazine of History and Biography*.

[Samuel Shoemaker was a resident of Philadelphia, belonging to the well-known family of that name which emigrated from Gresheim in Germany in 1686, and settled at Germantown. He was a member of the Society of Friends, and prominent as a merchant in Philadelphia. From 1755 to 1766, he was a member of the Common Council, and in the latter year was elected a member of the Board of Aldermen, which office he held until the fall of the Charter Government in 1776. In 1761 he was appointed a Justice of the Peace, and held the office for many years. He was one of the signers of the "Non-Importation Agreement" of 1765. In 1769 he was chosen Mayor of the city, and for two terms, in 1767 and 1774, was its Treasurer. He sat as a member from the city in the Provincial Assembly from 1771 to 1773.

Mr. Shoemaker remained in Philadelphia upon the entry of the British Army, in September, 1777. It is said that during its occupation he again fulfilled the duties of mayor, but this is not fully substantiated by the records. The Colonial Charter Government in the city came to an end in 1776, and it remained without one until 1789, during which period there was no such corporate office.

Upon the evacuation of the city in June, 1778, Mr. Shoemaker accompanied the army, and went to New York, where he remained until November, 1783, when he sailed for England, accompanied by his son Edward, a few days before the evacuation of that city.

Mr. Shoemaker was a pronounced Loyalist and was distinguished for his zeal on the side of the crown, in consequence of which he was attainted of treason and his estate confiscated. While in New York he exerted himself for the relief of the Whig prisoners, and by his

intercessions with the British authorities, numbers of them were liberated and allowed to return to their homes. While in London, he was, as his Diary shows, frequently consulted by the Commissioners appointed by the English Government to pass upon the claims of the Loyalists for losses. He returned to Philadelphia in 1789, and died in 1800.

This diary was kept for the entertainment of Mrs. Shoemaker,¹ who did not accompany her husband abroad. At the time to which the following extract refers, he was spending a few days at Windsor with his friend Benjamin West, the artist. The interview here described is probably the one referred to by Mr. Sabine in his "Loyalists of the American Revolution."]

First Day, Octo'r 10th 1784.

This morning at 8 'clock thy son accompanied B. West's wife to the King's Chappel where he had the opportunity of seeing the King and several of the Princesses. They returned before 9, when we were entertained with breakfast, at which we had the Company of Mr. Pogy the Italian Gent'n, Mr. Trumble,² Mr. Farrington,³ and West's two sons. About 10 thy son accompanied Farrington, Trumble, and West's eldest son in a Ride through Windsor Forrest, having first been with West and I to his Room in the Castle to see a picture of the Lord's Supper which he had just finish'd for the King's Chappel. After part of our Company were gone to take their Ride, West informed me that the King had ordere'd him to attend at his Painting Room in the Castle at one 'Clock, when the King and Queen and some of the Princesses, on their return from Chappel, intended

¹ Samuel Shoemaker m. first 8th 12 mo. 1746, Hannah, dau. of Samuel Carpenter, by his wife, Hannah Preston, a granddaughter of Governor Thomas Lloyd, and secondly, 10th 11 mo. 1767, Rebecca, widow of Francis Rawle, and dau. of Edward Warner (see *Penna Mag.*, Vol. I., p. 459), by his wife, Anna, dau. of William Coleman.

² Colonel John Trumbull, a well-known officer of the Revolutionary Army, son of Governor Jonathan Trumbull, of Connecticut. He was at this time studying painting under West, and afterwards became a distinguished artist.

³ George Farrington, a noted English landscape and historical painter. He studied under West, removed to India, and died there at the early age of 34 years.

to call to see the Painting of the Lord's Supper, which he had just finished, and West told me it would be a very proper time and Opportunity for me to see the King, Queen and the rest of the family, as they came from the Chappel, and therefore requested me to accompany him and his Wife and the Italian Gent'n, and walk at the Castle near the Chappel, till service was over, when he must repair to his room to attend the King, and would leave me with his Wife in a proper Station to have a full view of the King and family.

Accordingly, a little before one O'clock, West and his Wife, the Italian Gent'n, and I, walk'd up to the Castle and there contin'd walking until the Clock struck One, when we observ'd one of the Pages coming from the Chappel. West then said he must leave us; presently after this two Coaches pass'd and went round towards the Door of the Castle leading to West's Room. In these two coaches were the Queen and Princesses; presently after the King appear'd, attended by his Equery only, and walk'd in great haste, *almost ran* to meet the Coaches at the door of the Castle above mentioned, which he reach'd just as the Coaches got there, as did West's wife, the Italian Gent'n and I, when we saw the King go to the door of the Coach in which the Queen was, and heard him say, "*I have got here in time,*" and then handed the Queen out and up the Steps, into the Castle—the Princess Royal, Princess Elizabeth, Princess Mary, and Princess Sophia, with Col. Goldsworthy, the King's Equery, the Hanoverian Resident, and Miss Goldsworthy, sub Governess to the two young Princesses, followed. They all went into the Castle, when I hear'd the King say, "tell him to come in," *but little did I think I was the Person meant*, and West's Wife, the Italian Gent'n, and I were about going off, when West came out of the Castle and told me the King had order'd him to come out and bring me and Mrs. West in. I was quite unprepared for this; however, it was now too late to avoid it. The Italian Gent'n now left us and went to walk the Terras, and West and his wife and I went into the Castle and were ushered up to the Room where the King and Royal family were, and there introduc'd. *Flattered and embarrassed thou may suppose*, on my entering the Room,

the King came up close to me, and very graciously said, "Mr. S., you are well known here, every body knows you," &c. (complimentary w^{ch} I can't mention). He then turned to the Queen, the Princesses, &c., who stood close by, and repeated, "Mr. S." I then made my bow to the Queen, then to the Princess Royal, to the Princess Eliza., Princesses Mary and Sophia. The Queen and each of the Princesses were pleased to drop a Curtsey, and then the Queen was pleased to ask me one or two Questions. The King and Queen and the four Princesses, the Hanoverian Resident, Col. Goldsworthy, Miss Goldsworthy, West and his wife, and I were all that were in the Room. The King condescended to ask me many questions, and repeated my answers to them to the Queen and to the Hanoverian Resident, and when to the latter, I observed he spoke it in German, which I understood. Among other Questions, the King was pleased to ask me the reason why the Province of Pennsylvania was so much further advanc'd in improvement than the neighbouring ones, some of which had been settled so many years earlier. I told his majesty (thinking it w'd be a kind of Compliment to the Queen's Country-men) that I thought it might be attributed to the Germans, great numbers of whom had gone over in the early part of the settlement of that Province, as well as since. The King smiled and said, "It may be so, Mr. S., it may in some measure be owing to that, *but I will tell you the true cause*,—the great improvement and flourishing State of Pennsylvania is principally owing to the Quakers" (this was a full return for my compliments to the Queen's Countrymen) for whom I observe the King has a great regard. Finding the King so repeatedly mention'd what I said to the Hanov'n Resident and to the Queen, *in German*, on the King's asking me a particular question, I took the liberty to answer in German, at which the King seemed pleased, and *with a smile*, turned to the Queen and said, "Mr. S. speaks German," and also mentioned it to the Hanoverian Resident, after which the King was pleased to speak to me several times in German. Then the Queen condescended to ask me several questions, one of the last, *whether I had a family*. On my telling her that I was once bless'd with a numerous family, but that it

had pleased Providence to remove them all from me, *except a wife and two Sons*, this *visibly* touched the Queen's delicate feelings, so much that she shed some Tears, at which I was *greatly* affected. She is a charming woman, and if not a Beauty, her manners and disposition are so pleasing that no Person who has the Opportunity that I have had can avoid being charm'd with the sweetness of her disposition. The Princess Royal is pretty, has a charming countenance indeed; the Princess Elizabeth very agreeable, but rather too fat or bulky for her height. Mary and Sophia are pretty, but being so young their looks will alter.

After being graciously indulged with the opportunity of conversing with the King and Queen, and being in the Room with them three-quarters of an hour, they all departed and went to the Queen's House.

I cannot say, but I wished some of my violent Countrymen could have such an opportunity as I have had. I think they would be convinced that George the third has not one grain of Tyranny in his Composition, and that he *is* not, he *cannot* be that bloody minded man they have so repeatedly and so illiberally called him. It is impossible; a man of his fine feelings, so good a husband, so kind a Father, *cannot be a Tyrant*.

After the Royal family were gone, West and his wife and I return'd to West's house where we were soon join'd by the Italian Gent'n, and those who had been out Riding, and at three O'clock were entertained at a genteel Dinner and spent the afternoon and evening together very pleasantly till 11 'Clock when we retir'd to Bed. This happens to be B. West's birthday; he has now enter'd his forty-seventh year.

PROHIBITION IN AMERICA.—“ I heard a man say the other night—he was addressing a large company of men who seemed to be a little discouraged because of the bibulous denials of the day in which they were living—he said: ‘If any of you gentlemen go home late to-night and your wife, when you come within the threshold, gives you an ecstatic kiss, you may *now* know that it is a manifestation of affection and not an attempt at investigation.’ ”

From the *Year Book of the Pennsylvania Society of New York*, 1921.

The Case of William Batkin

THE story of William Dyne, who was convinced of peace principles while in the Marines in 1839, and of his consequent sufferings, is well known,¹ but similar experiences about the same time of other "conscientious objectors" have not received the notice given to William Dyne's case.

Less than two years after the attention of Friends had been called to William Dyne, Rochester Friends made the acquaintance of another soldier stationed at Chatham, William Batkin, by name. A sheaf of letters, lent by Gilbert Gilkes, has been before us and from these letters and other sources we have drawn up the following narrative.

William Batkin enlisted at Liverpool as a private in the third regiment of infantry, Buffs, under Colonel Weare. Most of the regiment had been despatched to India, he and a few others only remaining at Chatham. His intimacy with Friends arose through his acquaintance with Benjamin Bishop, of Rochester, a blind Friend, and gradually he became convinced of the peace principles Friends professed, and could not any longer live the life of a soldier. Friends of Rochester and district—Benjamin Bishop, Richard and Ann Marsh, Frederick Wheeler and Ann Rickman the schoolmistress—did not venture to suggest the action he should take, but advised him to do what he felt to be right. In a full account of the case, written by B. Bishop and sent to John Hodgkin (then Junior), of London, we read :

I lent him Barclay's Apology, but not without first feeling my way clear to do so, for I have not forgotten all I had to wade through on the laying down of the arms of H. N. & W. D.²

¹ For William Dyne (1818-1896) see *The Changed Warfare*, second series.

² That is, Henry Newton and William Dyne. After having been bought out of the army, Newton married Abigail, daughter of Benjamin Bishop, of Strood, the blind Minister, 4 vii. 1844,—“the prim daughter Abby” of Charles Tylor's narrative. (*THE JOURNAL*, xvii. 3.) Little is known of Newton's later life. He had a considerable family.

In an interview between W. Batkin and Colonel Warre,³ the commandant of the Chatham garrison, reported to his friends by the prisoner, the commandant

stated, did I think that he could look over my crime, or was I aware what punishment he could inflict on me. I answered "According to the army rule, he could shoot me." He said: "Very true, my man, We wont shoot you we will give you a good flogging."

Col. Warre also said to the prisoner: "These people that made you do this will not come and receive any of your punishment." Batkin denied that they had told him to give up soldiering.

In a later interview with F. Wheeler and R. Marsh, Col. Warre reminded them that the way out of the difficulty was the payment of £20 for his release, and added:

I think you ought to be exceedingly careful how you *tamper* with the army. But a *little* more evidence (or information) was wanted and I should have considered it my duty at once to have commenced a prosecution against you.

The refusal of Batkin to mount guard was followed by his trial at a district court martial, which was attended by F. Wheeler and B. Bishop, who considered the trial a very fair one. The proceedings, as reported in notes taken by the Friends present, were as follows:

Proceedings of a District Court Martial in the case of private William Batkin of the 3rd Infantry, 22nd of 1 mo. 1841.

President, Lieutenant Col. Wm. Ferguson (6 other officers on the Court).

President: "Wm Batkin, have you any objection to make to any of the Officers whose names have been now read."

Prisoner: "No."

The Court was Sworn.

The Charges were read as follows:

1st For having on or about the 8th instant refused to go on guard at Upnor when repeatedly ordered to do so by Lieutenant Fosse and saying that he would not be a Soldier any longer.

2nd For subsequently persisting in the same disobedience before Colonel Sir Wm. Warre.

President: "Are you guilty or not guilty?"

Prisoner: "Guilty."

³ Colonel Warre (1784-1853), afterwards Sir William Warre, was in command at Chatham from 1837 to 1841. See *D.N.B.*

Lance Serg^{nt} Moore, Sworn : " I was orderly serg^{nt} on the 7th and warned the Prisoner for guard on the 8th he made no objection at that time."

The Prisoner had no questions to ask.

Serg^{nt} Damon Derrick, Sworn : " I was orderly Sergeant on the 8th at Upnor and when on Parade I found the Prisoner in fatigue dress. I asked him the cause he replied—he gave me no answer or satisfaction but said he would not go on guard. I then ordered him immediately to be confined and reported him to Lieutenant Fosse, the Officer commanding the detachment."

Lieutenant C. B. Fosse (Sworn) : " On the morning of the 8th instant it was reported to me by the orderly Serg^{nt} that the Prisoner refused to mount guard. On being brought before me he stated he did not wish to be a soldier any longer. I explained to him that he could not obtain his object by that means and he would most probably be tried by Court Martial. He still persisted in refusing to mount guard. I then ordered him back to confinement, to be brought to head quarters. I am Commander of the detachment at Upnor."

Lieutenant Henry Jackson, Sworn : " I was present at the garrison office on the 14th instant when the Prisoner was admonished by Sir Wm Warre on the impropriety of his conduct in refusing to go on guard and to obey the orders of his superior officers. The Commandant at the same time clearly pointed out to him the consequences that must inevitably follow his persisting therein. The Prisoner said he was perfectly aware of the consequences but that he could not make up his mind to take the life of any man and therefore would not do his duty as a soldier any longer."

Colour Serg^{nt} John Mansfield, Sworn : " I conducted the Prisoner to the Commandant on the 14th instant when there Sir Wm Warre reasoned with him on the impropriety of his conduct and wished him to return to his duty. He still persisted in his disobedience and said he was aware that he was liable to the punishment of death for his crime."

Here the prosecution closed and the Prisoner was put on his defence.

President : " What have you to say in your defence ? You must confine yourself to the Charges and recollect the solemn oath that you have taken to serve the Queen."

The Prisoner asked for a few moments to think—and then said :

" My reason for not taking up arms is because I am afraid of offending my God. The oath which I took on entering the service, my belief is now that I did wrong in taking that oath and let the consequences be what they may I intend with God's help to stand to it—viz., the not taking up arms."

President : " Have you anyone to speak to your character ? "

Prisoner : " Yes. Serg^{nt} Mansfield."

Colour Serg^{nt} Mansfield : " The Prisoner's character was always very good up to the present Charges."

The Court was cleared.

On its being re-opened—

Garrison Adjutant Jackson. Sworn: "The prisoner's general character is very good—his age is about 19 y^{rs} & 3 mo^s. and he has been in the service 1 y^r 3 mo^s."

The Prisoner declined questioning any of the Witnesses saying that it was all true.

On hearing of the trial, John Hodgkin, though much pressed with other work, went down to Rochester to consult with local Friends and quickly returned with F. Wheeler to interview Sir George Gray⁴, the Judge Advocate (the chief law-officer at the Horse Guards). Writing to Peter Bedford, J.H. recorded the interview:

We found him and Lady Gray at tea. He, or rather they, entered with interest into the subject. He told us that he thought there was no danger whatever of flogging and promised to enquire fully into the business at the Horse Guards. The ultimate difficulty is the great thing—how is he to be discharged. This assumes the shape with Sir George Gray which Dyne's discharge did with Dr. Lushington.

Sir G. Gray informed J.H. next day that Batkin was sentenced to one year's imprisonment at the Milbank Penitentiary.

John Hodgkin, writing to Sir George Gray, on the 26th of January, acknowledged his letter, and added:

Neither the young man himself nor those who have taken an interest in his case, have, I believe, any desire to prevent his giving that proof of sincerity which the cheerful and patient endurance of suffering may afford.

Two points, however, much press upon my thoughts—the one is the question of his eventual discharge and the other the great importance (considering his youth and as we believe his present tenderness of conscience) of his being as little exposed to contaminating association as possible. Surely something may be done in this respect.

William Tweedy, of Truro, now appeared on the scene in a letter to J. Hodgkin, stating that he had written to Lord Hill⁵ on the prisoner's behalf.

⁴ Sir George Gray (1799-1882) married Anna Sophia, daughter of Henry Ryder, bishop of Litchfield. His mother was a warm friend of Wilberforce. Sir George and Lady Gray were both religious characters. *D.N.B.*

⁵ Rowland Hill (1772-1842), first Viscount, had a long and distinguished military career. He died unmarried and left large property to his eleven nephews.

Learning that Batkin had been removed from Milbank and taken on board ship, Friends sought an interview with Lord Hill, thus depicted in the handwriting in pencil of the blind Friend :

Our dear friend Richard Marsh, overlooking his family difficulties went off by the night coach with the intelligence to J. H., whose house he reached by 7, and J. H. with G. S. [? George Stacey] entered very feelingly into the subject, and after the morning meeting, accompanied by W. Forster, they three with R. M. went to Westminster and first called at the Penitentiary to see the Governor to learn if he could confirm the report, but he being at their place of worship, they were detained some time. . . . They did not see W. B. but made the best of their time. . . . They called on one and on another but none were at home.

At length by half-past six they got to Lord Hills. They were informed his l.p. would be at home by 7 to dine, but his private secretary manifested no inclination to introduce them, but whilst friends were waiting, his carriage drew up and J. H. introduced himself and his friends by, shall I say, very politely assisting him out and opening to him the object of their visit. L. H. received them respectfully but treated the subject in a soldierly manner, saying if B. went to sea it would cure him of his fancies. However, he promised friends that he would receive a memorial from them of the case, on 2nd day at twelve o'clock with the minutes of the Court Martial.

R. M. returned home on 2nd day post [?] and before he left Gravesend gave a waterman something to go to the ship and enquire if W. B. was on board and send him word.

Being told that W.B. was on board, R. Marsh and F. Wheeler went off at once and found ready access to Batkin, with whom they had a satisfactory conversation.

R. Marsh reported to Peter Bedford :

Orders have been received at the Barracks from Lord Hill that Wm. Batkin is to be removed from on board the ship and brought to Chatham Depot and another man sent in his stead, a Seargent has been sent for him but the ship has sailed. Further orders are now forwarded to Portsmouth or Plymouth to stop him there.

Susanna Corder, Thomas Christy, William Allen and Priscilla Rickman were also active on Batkin's behalf.

Thus far the MSS. The conclusion of the matter is not given, and at present we have no knowledge of how the case ended. Above is interesting as it shows the self-denying activities of Friends on behalf of sufferers for conscience sake.

The Convincement of John Coughen 1663

THE following two letters were taken from a copy of the originals (presumably), preserved in D, written on one sheet in the handwriting of Thomas Ellwood. The sheet of MS. was presented by Thomas Thompson, of Liverpool, to Thomas Mounsey, of Sunderland, in 1846. The presentation is referred to in a letter from Thomas Mounsey to his uncle, Thomas Robson, dated 10 vi. 1846. The writer mentions the account of Coughen in Croese's *History* (D, J. J. Green Collection).

I

Anthony Sparrow¹

These are to acquaint thee y^t y^e Lord of infinit mercy hath affected & perswaded my heart to own y^e glorious truth of God witnessed out by those contemned Christians w^{ch} in scorn are called Quakers; insomuch thou canst not expect y^t J should any longer officiate at Bury. J have been out of town ever since tuesday morning, & therefore do not know whether thou hast answered my lett^r wrot on monday last or noe, but if ther be any lett^r ther for me, J have ordered a freind to send it back unto thee wth this: As concerning y^e mony J writ for, J do not desire it now, having been too long a preacher for Gain. J wish thee to tel y^e Bowser [burser] J intend (God willing) to be at Cambridge not many days hence & to discharge my debts, so J bid thee heartily farewell.

Thy freind in y^e truth,

JOHN COUGHEN.

Essex May 15th 1663

¹ An application for information made to Walter G. King, of Bury St. Edmunds, in 1906, brought the following reply: "Anthony Sparrow appears to have been the Incumbent at one of our churches and was in receipt of £500 a year from the Town Council. He also seems to have had Probationers working under him or with him, and I think John Coughen must have been one of these but I could find no mention of his name."

II

Alderman²

Since J have been out of town, J have been clearly convinced y^t those despised people called Quakers are y^e true worshippers of God, who being a sp^t must be worshipped in sp^t & truth, & not according to y^e fond imaginations of men; so y^t, whatsoever J have done heretofore, J can no longer joyn my self unto those whose devotions are for y^e most part terminated in y^e worship of an unknown God, J mean of a God unknown, unseen or unfelt in y^e heart, wher his kindom or residenc is, as truth itself testifies, y^t we are not to mind those y^t tel us of a Kingdom of God here or there, confining to any visible worship or place, since y^e Kingdom of God is within us, & ther is silence to be waited for. J thought fit to acquaint thee wth thus much, y^t thou mightest understand y^e reason of my absenting my self, & so J bid thee farewell.

Thy freind in y^e truth

JOHN COUGHEN.

15th May, 1663

Little has been found among usual sources of information respecting Coughen, and it is therefore somewhat surprising to find a considerable account of him in the *History of the Quakers*, written in 1695, by Gerard Croese, a Dutch historian, of doubtful reliability. This account follows:

. . . At this same very time [c. 1665] they were likewise bereav'd of John Coughen, so fam'd and renown'd among the Quakers, who tho he was not taken out of the World, yet deserted his Station, and separated himself from the Society of Quakers. This Man being born in Holland, of English Parentage, went over into England, where he finish'd his Philosophical and Theological course in the University of Cambridge, that Nursery of Learning which boasts so much of her integrity, that she never emitted any Disciples that prov'd corrupt or unsound in Religious matters: He afterwards became Minister to a Church in that Country, being ordain'd by Reynolds Bishop of Norwich; but he had not long exercis'd this function when he made defection to Quakerism, at the same very time that he was most busy in confirming and fortifying himself and his hearers, against the influences of that sect.

² W. G. King thinks that the letters were written to different persons as Sparrow's name is not in the list of Aldermen of 1663.

There was a young Virgin among the Quakers, fam'd for her dexterity and skill in Preaching, whom many of the people us'd to follow, Coughen having under-stood that she was to preach in a certain place goes thither himself in his Canonical Robes, in order to preserve his hearers from being seduc'd by her discourses. But so soon as he came to hear her, he was so moved and affected, that he not only not opposed her, or her Doctrine, but appear'd for its defence, and spoke publicly for it at that same occasion, and returning home, abandon'd his Ecclesiastick habit, joyning himself to be a member of their Society; in which he afterwards became a Doctor and Preacher, and was much caress'd and applauded by them. But not long after this he return'd to Holland again, and meeting at Harlem with Edward Richardson, Minister to the English Church in that place, and discoursing with him about Religion, he was so influenc'd by his company that he forsook the Quakers and their Society, betaking himself to Leyden, when he pursued the Study of Medicine. Which when he had finish'd he returns to England, and professes that Art of administering medicine to the sick, sequestrating himself all along from that Society, till at length some three years thereafter, he attempts to introduce a new Model of Doctrine and Discipline, (which had been so often endeavour'd by so many and so great Men) of obliging all Christians to concentrate in one common faith, and interpose their interest and power, for reconciling the differences of Religion amongst all who profess'd the Name of Christ (pt. ii, p. 27).

John Reckless, of Nottingham, and his Sons

In vol. vi. there is a full account of the family of John Reckless. The following will add to the interest of the article, written by Emily Manners :

(1) "This Sheriffe [John Reckless] Received the Truth, and Left divers Sons; Some of them are yet living and are honest friends in the Truth to this day. I have Lodged at Several of their Houses when I have been At Nottingham on Truths Account."

"Some of the Sufferings of God's People," under date 1649, by Thomas Thompson, of Skipsea, MS. in D.

(2) In the Diary of George Fox's Travels, written by Edward Haistwell (MS. in D, p. 11), we read :

"G ff: and L ff. passed thorow the Country to Nottingham to Jn^o Recles house who when G ff first declared truth in that town, hee was y^e Mayor [altered in another hand to 'Sheriff'], and cast G ff in prison, at w^{ch} time hee was Convinced, and so Remaines a good ffr^d to this day [addition in the same hand as above: '& his family']."

The History of "The Story of Carazan, the Merchant of Bagdad"

A CURIOUS manuscript, accompanied by a cutting from a newspaper, has recently been acquired by the Reference Library; it bears the above as an endorsement.

The "History" is contained in five quarto pages and the printed cutting containing the "Story" has been pasted on to two sheets of similar size. The writer of the manuscript is not known; the print has probably been cut from a copy of an American paper, it being preceded by the following, in writing: "The Story of Carazan now appears in the *Sunday Despatch*, a Newspaper of Philad^a, dated 2^d mo. 5th, 1854."

This statement has been verified by our F.H.S. President, Charles F. Jenkins, who consulted the paper in the rooms of the Historical Society of Pennsylvania. The "Story" occupies about one full column of space equal to a column of *The Times* of London.

Here follows the "History"—all the persons named have been identified:

The admirable story of Carazan probably owes its origin to Friends, and that its author was a young member of Society seventy years ago.

On the suppression of the Jesuits and their destruction on the Continent of Europe, but last of all in France, John Revoult,¹ a French Gentleman of exceedingly courtly manners and address and possessed of great mental powers and a vast fund of acquired learning, fled for his life, which was endangered by his position as a Priest of "The Order of Jesus," and like the Hugonots

¹ Of John Revoult (c. 1729-1811) we read, in his liberation for marriage: "John Revoult of Lime Street, London, teacher of Languages, Son of John Revoult of La Ferte Bernard in the District of Maine in the Diocess of Mans in France & Catherine Vaches his wife, both deceased." He married Hannah Mayleigh, daughter of Samuel, late of Aldermanbury, London, Apothecary, at Devonshire House, 1761, iii. 31. Hannah Revoult died in 1773, aged forty-five. At his death John Revoult is given as N.M. (non-member) in the Friends' Registers.

had done on the revocation of the Edict of Nantes, he took refuge in Spitalfields, then a suburb of London, but now far imbedded with the building of that great Metropolis of the World. There John Revoult found shelter and protection under the Wings of one Barnes,² an eminent Silk dyer, who held high standing among Friends as a member of Society and frequented Gracechurch Street Meeting where John Revoult accompanied him and thus became a convinced Friend, and ultimately a member of the family by marriage with Barnes' Niece.

Influential Friends who then occupied the most prominent positions in England as Merchants, Bankers, and Manufacturers, saw in the application of the superior talents of John Revoult a means whereby the very highest degree of Scholastic learning could be introduced to the minds of the rising generation among Friends in Society, and they determined to make him available to this object by setting up the young couple in a Boarding School for Twenty Boys at Wandsworth, six miles from London, which succeeded to admiration though a costly establishment, and Boys of the highest families were in a few days found to fill the list and supply candidates for the future vacancies to occur in the lapse of time. Among the families so favoured were the Gurney's, Oxley's, Bevan's, Willis, Rogers, Fox, Mildred, Harman, Hanbury, Newberry, Hoare,³ and similar houses—and thus Friends became a learned body filled with young men of rare intellect and polished manners—who by their school associations and religious meetings were much drawn together, and their families being rich and themselves in lucrative positions had both leisure and taste to cultivate the sciences and learning which they had been favoured with above the general body of Society, and they were the occasion of much jealousy on the part of those who were not so favoured.

Among other pursuits of those Young Friends [they] sent forth a periodical Book or Miscellany for which the

² Samuel Barnes (-1784), citizen and dyer, of Booth Street, Spitalfields, married Sarah Mayleigh at Devonshire House, 7 x. 1749.

³ Samuel Hoare (1751-1825) and his brother, Jonathan, were at the seminary of "John Riveaux," at Highbury, and afterwards at Kennington. Some amusing anecdotes of their school life are given in *Samuel Hoare*, London, 1911, p. 5.

contributions were chiefly written by some or other of those Friends—whereunto was attached as Editor or Publisher Dr. Hooper⁴ of Tooley Street, husband of Mrs. Hooper (who compounded a celebrated medicine called Hooper's Female Pills), and who was a Public Friend frequenting the Park Meeting in Southwark.

That Miscellany was rather circulated than sold, among Friends' families chiefly, and contained several valuable Oriental and other moral Tales, including—

The story of Carazan the Merchant of Bagdad was written by one of those young men and a Manuscript copy of it, beautifully written by the author, whose name was concealed, was presented to one of his Schoolfellows before the printing of it, and which manuscript exists in his Library. The writers generally concealed their names on their contributions to that miscellany, as they greatly feared to offend, by their choice of language used in their literary works, which might bring on them unpleasant visitations from persons less catholic and less learned than themselves. That feeling ultimately stopped the progress of the miscellany and the publication ceased.

It was believed that the first part of the Story of Carazan was written to pourtray the character of J. G. Bevan who was a mercenary and mean man, exceedingly punctilious in fulfilling every visible worldly obligation, but who never did anything that did not tend to his own aggrandisement. . . . 5

The second part of the Story it was supposed would operate to bring his mind into a state of Christian comity

⁴ Dr. Joseph Hooper (1732-1815), of Tooley Street, married Rachel Crosby in 1758. In recording the death of Rachel Hooper (-1819), at Walworth, James Jenkins writes:

"I first knew and witnessed her partial attention in 1763, when I was frequently sent to their shop. I lately mentioned this circumstance to her, when in her company at Amwell, but she seemed to have retained but little recollection of Jno^o Fry's slovenly little errand-boy" (*Records*, p. 984).

Dr. Hooper "had great practice and died rich." J. Jenkins visited him "at his charming seat, Amwell (formerly Jn^o Scott's)" a few months prior to his death, and he also attended his funeral.

There is a portrait in D of "J. Hooper, M.D., F.M.S."

⁵ We refrain from quoting further from this diatribe respecting a well-known and much respected Friend, the more because it is anonymous. Contemporary records describe Joseph Gurney Bevan (1753-1814) as "our chief disciplinarian."

with all the members of society and mankind in general. The work proved insufficient for the object contemplated ! Some years afterwards (in or about 1795) William Allen, one of the most learned men in society, since known as Dr. Allen, [?] borrowed of one of the scholars for Joseph Gurney Bevan (who at about twenty three years old had been made one of the Elders in Gracechurch Street Meeting, and was William Allen's partner in trade), a printed copy of the miscellany, the only one then supposed to exist, and which was never returned to the owner by whom it was believed that J. G. Bevan felt a pleasure in destroying those Books and had made them scarce.

John Revoult was an enthusiastic admirer of Eastern literature, and taught that no persons not versed in the habits, manners and history of the Asiatic and other nations surrounding Syria could properly comprehend the Holy Scriptures or become an useful instrument in the propagation of the principles of Friends, and in the exercise of the Noble attributes of Humanity and true Christianity as depicted in the Story of Carazan and such works which were much multiplied during his time. He carried on successfully for more than fifty [years] a celebrated Academy, and at a Jubilee given to him at that time by persons who had been brought up under him, more than three hundred Gentlemen of consideration, his scholars, set down to dinner with him their venerable master then over eighty years old.

The Story of Carazan now appears in the *Sunday Despatch*, a Newspaper of Philad^a, dated 2^d mo. 5th, 1854, with the following preface :

"THE MERCHANT OF BAGDAD."

AN APOLOGUE.

(That man lives not for himself alone, but for the good and happiness of others, is the lesson inculcated in the following beautiful Eastern story, which Fraser's Magazine has pronounced "one of the finest Eastern Apologues ever written, and a better Christmas story than Mr. Dickens's." The author's name is unknown.)

Carazan, a merchant of Bagdad, was eminent throughout all the east for his avarice and wealth. It was remarked that when he was diligent, he was thought to be generous ; and he was still acknowledged to be inexorably just. But whether in his dealings with men, he

discovered a perfidy which tempted him to put his trust in gold, or whether in proportion as he accumulated wealth, he discovered his own importance to increase, Carazan prized it more as he hoarded it up; he gradually lost the inclination to do good, as he acquired the power; and as the hand of Time scattered the snow upon his head, the freezing influence extended to his bosom.

But, though the door of Carazan was never opened by hospitality, nor his hand by compassion, yet fear led him constantly to the Mosque at the stated hours of prayer; he performed all the rites of devotion with the most scrupulous punctuality, and has twice paid his vows at the temple of the Prophet. That devotion which arises from the love of God, and necessarily includes the love of man, as it connects gratitude with beneficence, and exalts that which was moral to divine, confers new dignity before goodness, and is the object not only of affection, but reverence. On the contrary, the devotion of the selfish, whether it be thought to avert the punishment which everyone wishes to be inflicted, or to insure it by the complicity of hypocrisy with guilt, never fails to excite indignation and abhorrence. Carazan therefore, when he had locked his door, and, turning round with a look of suspicion, proceeded to the Mosque, was followed by every eye with silent malignity. The poor suspended their supplication when he passed by; and though he was known by every man, yet no man saluted him.

Such had long been the life of Carazan, and such was the character which he had acquired, when notice was given by proclamation that he had removed to a magnificent building in the midst of the city, and that his table should be spread for the public, and that the stranger should be welcome to his bed. The multitude soon rushed like a torrent to his door, where they beheld him distributing bread to the hungry, and apparel to the naked—his eye softened with compassion, and his cheek glowing with delight. Everyone gazed with astonishment at the prodigy, and the murmur of innumerable voices increasing like the sound of approaching thunder, Carazan beckoned with his hand; attention suspended the tumult in a moment, and he thus gratified the curiosity which had procured him audience.

“To Him who touches the mountains and the smoke, the Almighty and the most Merciful, be everlasting honor. He has ordained sleep to be the minister of instruction, and his visions have reproved me in the night. As I was sitting alone in my harem, with my lamp burning before me, computing the product of my merchandise, and exulting in the increase of my wealth, I fell into a deep sleep, and the hand of him who dwells in the third heaven was upon me. I beheld the Angel of Death coming forward like a whirlwind, and he smote me before I could deprecate the blow. At the same moment I felt myself lifted from the ground, and transported with astonishing rapidity through the regions of the air. The earth was contracted to an atom beneath; and the stars glowed round me with a lustre that obscured the sun. The gate of Paradise was now in sight, and I was intercepted by a sudden brightness which no human eye could behold: the irrevocable sentence was now pronounced; my day of probation was passed; and from the evil of my life nothing

could be taken away, nor could anything be added to the good. When I reflected that my lot for eternity was cast, which not all the powers of nature could reverse, my confidence totally forsook me; and while I stood trembling and silent, covered with confusion and chilled with horror, I was thus addressed by the Radiance that flamed before me: 'Carazan, thy worship has not been accepted, because it was not promoted by *love of God*; neither can righteousness be rewarded because it was not produced by *love of man*; for thy own sake only hast thou rendered to every man his due; and thou hast approached the Almighty only for thyself. Thou hast not looked up with gratitude, nor round thee with kindness. Around thee thou hast, indeed, beheld vice and folly; but if vice and folly could justify thy parsimony, would they not condemn the bounty of heaven? Remember, Carazan, that thou hast shut compassion from thy heart, and grasped thy treasure with a hand of iron; thou hast lived for thyself; and, therefore, henceforth and for ever, thou shalt subsist alone! From the light of heaven and from the society of all beings thou shalt be driven; solitude shall protract the lingering hour of eternity, and darkness aggravate the hour of despair!' At this moment I was driven by some secret and irresistible power through the glowing system of Creation, and passed innumerable worlds in an instant. As I approached the verge of Nature, I perceived the shadows of total and boundless vacuity deepen before me—a dreadful region of eternal silence, solitude and darkness. Unutterable horror seized me at the prospect, and this exclamation burst from me with the vehemence of desire—'Oh, that I had been doomed for ever to the common receptacle of impenitence and guilt! There society would have alleviated the torment of despair, and the rage of fire would not have excluded the comfort of light. Oh, if I had been condemned to reside on a comet that would return but once in a thousand years to the regions of light and life, the hope of these periods, however distant, would cheer me in the dreary interval of cold and darkness, and the vicissitude would divide eternity into time!'

"While this thought passed over my mind I lost sight of the remotest star, and the last glimmering of light was quenched in utter darkness. The agonies of despair every moment increased, as every moment augmented my distance from the habitable world. I reflected, with intolerable anguish, that when ten thousand years had carried me beyond the reach of all but that Power who fills infinitude, I should look forward into an immense abyss of darkness, through which I should still live without succor and without society, further and further still, for ever and for ever. I then stretched out my hands towards the regions of existence, with an emotion that awakened me. Thus have I been taught to estimate society, like every other blessing, by its loss. My heart is warmed to liberality; and I am zealous to communicate the happiness I feel to those from whom it is derived; for the society of one wretch, whom in the pride of prosperity I would have spurned from my door, would, in the dreadful solitude to which I was condemned, have been more highly prized than the gold of Afric or the gems of Golconda."

At this reflection upon his dream Carazan became suddenly silent, and looked upward in an ecstasy of gratitude and devotion. The multitude were struck at once with the precept and example; and the Caliph, to whom the event was related that he might be liberal beyond the power of gold, commanded it to be recorded for the benefit of posterity.

Anecdotes of William Penn

JOSEPH NAISH, of Congresbury, who died in 1822, aged seventy-two, father-in-law of Samuel Capper, was acquainted with a person whose father remembered William Penn when he resided near Reading. He could relate many anecdotes of him, but the two following only are now remembered by S. Capper:

On one occasion, coming to Reading to attend Meeting, several Friends spoke to him after Meeting saying they should be glad of his company to dine, but feared they had not suitable accommodation or provision, etc., for him. At last, a plain, honest woman asked him to her house, saying she could furnish all he could require. W. P. accepted her invitation and accompanied her to her very humble dwelling, in which was a small shop where she sold provisions, etc. She took thence some bread, butter and cheese, and W. Penn made a very sufficient dinner, much enjoyed his visit, and, at parting, heartily thanked her for her hospitality and especially for her cordial kindness and hearty welcome.

On another occasion coming to Reading and being about to proceed thence to London in order to attend at the Court of James II., as was his frequent practice, several Friends manifested their uneasiness at his being so much at Court, expressing their fears that in such a place, and in such company, he would be in great danger of departing from that simplicity of demeanour which Friends believed it their duty to maintain.

W. Penn, after listening to their observations, expressed his wish to take one of their number with him to the Court of James, and one of them accordingly accompanied him thither. Being duly introduced, he remained with him during the whole time, thus having a full opportunity of observing the tenour of W. P.'s carriage, as well towards the king as towards others with whom he came in contact. Finding that his conduct, mode of address and general demeanour were quite in harmony with his profession and practice as a Friend, he was entirely satisfied and was thus put in a position to allay the uneasiness of such of his friends as had entertained doubts on this head.

From a letter of Thomas Mounsey, of Sunderland, to his uncle, Thomas Robson, of Liverpool, dated 19 3 mo. 1850. In the J. J. Green Collection in D.

Obituary

JOSEPH JOSHUA GREEN, 1854-1921

STUDENTS of Quaker history and genealogy will keenly feel the loss of the help so readily given by our late friend, J. J. Green, of Hastings, who died on the 24th of October, 1921.

For over forty years he was occupied collecting particulars of numerous Quaker and allied families, with many of which he and his wife were related by direct or collateral descent. Much of this information remains in manuscript, but articles from his pen have appeared in periodical literature and he collaborated with his relative, Canon Charles Wilmer Foster, B.A., in the production of that fine volume "The History of the Wilmer Family." It is to be regretted that J. J. Green was not able to sort and arrange more of the materials he collected, much of which is now in the Devonshire House Reference Library.

The following is an extract from a minute placed on record by the Committee of the Reference Library:

J. J. Green has always shown great interest in the work of the Library and was one of its most frequent correspondents until ill-health compelled him to lay aside his literary work. He was president of the Friends' Historical Society in 1908-9, and contributed largely to its Journal. Books and MSS. of his collection and compilation which are in the Library give evidence of the vast amount of information he had gathered together during the last forty years.

But not alone as a collector will J. J. Green be remembered. He was an ardent Friend, and especially devoted to the cause of peace, as his many letters to *The Friend* bear witness. He had the pen of a ready writer and often discussed religious and social subjects at length with his many correspondents.

William Allen's Third Marriage

JULIET M. MORSE has kindly sent us the following extracts from letters written by her grandmother, Isabella Harris, to her mother, Isabella Tindall, and her sisters. Her cousin, Mrs. Tindall, writes :

I am quite willing that you should publish anything you like from these letters and you can mention great grandmother Tindall and her daughters, but I should like the two addresses given as Knapton Hall, near Malton, Yorkshire, and Long Westgate, Scarborough. They occupied both houses, Knapton Hall being the country home, and Long Westgate was lived in, in the winter months. The house in Long Westgate, with the fine view and sloping garden, was not called The White House till later, when John Tindall faced it with white bricks. It was occupied by the Tindall family till after 1870.

Isabella Mackiver = John Tindall, of Knapton Hall and Long
Westgate, died 20th November,
1809.

several sons	|	|	|	|	|	|	|
Jane	Ann	Isabella	= Edward	Harris	of	Sarah	= Fredk.
d.	d.			Stoke	Newington.	Janson;	lived in
unm.	unm.					William	Allen's
						former	home in
						Church	Street,
						Stoke	Newington.

We are glad to present this stirring event from another point of view. See xviii. 29.

Isabella Harris to her Sisters, Jane, Ann and Sarah Tindall, dated 1 mo. 30, 1827 :

. . . How the matter will terminate with W. Allen and G. Birkbeck, we cannot yet tell. Some think it impossible they can proceed in opposition to public opinion, while others advise them going forward, as it has been named at all. They are really placed in it in a peculiarly humiliating and trying situation being the butt of ridicule, and the pens of several have become active in composing sarcastic verses for the occasion. Some one has been at the trouble to have one long piece lithographed and numerous circulated.

It is really painful to see two such characters so played upon as they are. If they say, as they both do, that they have believed it a right step

for them to take, they are only laughed at and no better motive than money is allowed for W. A., while they admit that love is G. B.'s etc., etc. [*sic*] too ridiculous all to retail.

Whether this storm can arise from the thing being wrong, whether from the fury of our grand Adversary or may be permitted for their humiliation, or perhaps, other wise ends that we cannot see, we must leave; but really it is in a state that now gives one painful uneasiness, and, situated in the midst of it as we are, we cannot but deeply feel with the parties concerned.

William Allen says it is a thing he has looked at for the last 2 years, and it has always turned up in his mind with peace; that it has been the subject of his fervent prayers that he might not be suffered to do wrong, and he thinks the evidence has been as clear in this as in many other instances wherein he has believed himself rightly led.

I think you are aware that the committee that met could not take upon themselves to say it was wrong, but recommended them to reconsider the matter before they proceeded.

Thomas and R. Christy have been much opposed to it and on sixth day week, Rebecca came, intending to reason with G. Birkbeck and tell her fully her mind respecting it.

Betsy Fry met her and William Allen also, spent the day with them in Paradise Row. After it, R. Christy told Susanna Corder that they passed such a sweet day together, they scarcely knew how to separate. They did not leave them till 8 o'clock, "and, oh!" she said, "I wish the world could see the sweet and tender state in which G. B., in which they both are, I am sure it would melt the hardest heart. They are in a far better state than any of us, and whichever way it terminates, I believe it will be right; as to the matter itself they are quite undecided, desiring nothing but the Divine Will in it."

Since this time we have not conversed with either of them on the subject. I have been only once at each house since the matter transpired for I feel it best to keep quietly at home, and have but little to say in any way. I have seen scarcely anything of the Bradshaws since.

James¹ is quite the champion for the Newington couple, but he almost stands alone in their defence.

The same to the same, not dated:²

William Allen and Grizell Birkbeck have come to the conclusion of passing our M. Meeting on 4th day, but this intention is known only to their immediate circle at present. It continues to be a subject of painful animadversion, but you will be able to hear all particulars from F. [Frederick Janson] better than I can write them.

G. Birkbeck paid S. Corder a visit yesterday, which she says is the only house, with the exception of her own, she has been in of a month.

¹ Probably the writer's brother, James Tindall.

² From internal evidence, the letter was written early in 2 mo., 1827.

WILLIAM ALLEN'S THIRD MARRIAGE 35

The death of John Corder³ prompted her to this exertion, to sympathize with poor Susanna. He breathed his last on 5th day morning and is to be interred on 4th at Epping. After expressing her feeling for Susanna, she freely entered into her own matter, saying she could truly say she felt no less love to any of her friends for the way in which they had taken it up, but on the contrary increased for those who had opposed it. She seems to have no doubt in her own mind of its being a right step; and this they both say, which no doubt bears them out tho' what they have to pass through is truly humiliating.

The same to the same, dated 16 3 mo. 1827:

William Allen's furniture is now moving from the house [taken by Frederick Janson, in Church Street, Stoke Newington] to Lindfield where he has built a residence and he and his bride have gone there for a few days previous to their settling down together in Paradise Row.

The marriage was solemnized at Hammersmith on 4th day [14 iii. 1827], which, I understand was a satisfactory meeting. The company all dispersed but five, who dined at the Inn, where a dinner was ordered for any who inclined.

Five or six ridiculous caricatures are exhibited in the shop-windows, but I should hope it will settle now that the marriage is performed.

The same to the same, dated 19 and 20 iii. 1827:

I expect William and Grizell Allen will come home to dinner to-day, after their little journey to Lindfield and to Brighton.

Catherine Bradshaw called here this morning on her way to Tottenham to dine with M. Woods. Anna B. is gone to Lindfield and Maria takes her departure for Ireland, while Eliza and Lucy are left in Paradise Row to receive the couple.⁴

³ John Corder died 1 ii. 1827, aged 68. He was uncle to Susanna Corder.

⁴ Catherine Bradshaw may have been the wife of Joseph Hoare Bradshaw (1784-1845), *nee* Catherine Stewart (1799-1870).

The five nieces living with Grizell Birkbeck were Sarah (c.1778-1855), Anna (c.1783-1856, married Joseph Pease, Senr., of Darlington), Grizell Maria (1785-1848, d. in Ireland), Eliza (1790-1841), and Lucy (1792-1862), daughters of Thomas Bradshaw and Sarah Hoare, sister of Grizell Hoare—Birkbeck—Allen. They were aunts of Henry Bradshaw (1831-1886), Cambridge University Librarian (see xviii. 39). Of Lucy Bradshaw it was said in the *Annual Monitor*: "Her filial attentions soothed the latter years of the life of her dear uncle, William Allen, in whose works of benevolence she largely participated."

In one of the above-mentioned caricatures a procession, headed by W.A. and G.B. in hilarious mood, is closed by five young women weeping bitterly.

Hoare MSS. in J. J. Green Collection in D, etc.

I think I told you the Meeting was very satisfactory at Hammer-smith. T. Foster, who is their staunch friend, told me I ought to have been there, it would have done me good to my heart's core! Rachel [? Christy] says she never sat in a more agreeable meeting. E. Hanbury also said it was all that they could wish. I sincerely hope they may be blessed in their union.

20th. The Bride and Bridegroom came before 10 to pay us a morning call, so they do not stand on much ceremony. G. A. enquired very particularly after you all and was glad to hear of your welfare. It sounds so odd to hear "Cousin W.A." converted into "Husband."

An account of Y.M. 1827 states :

W. and G. Allen have lodgings in Leadenhall Street, which leaves Plough Court to Cornelius Hanbury, etc. We hear that Wm. and G. Allen have had many visitors at their lodging. Their marriage is much more leniently treated by country Friends than by Londoners. A good deal has been said on tale-bearing in our meetings.

Friends' Relief Work

"The other bright gleam on the dark sky-line of European politics in these years will be the Society of Friends. The Quakers have done infinite things for the relief of distress in Europe. A gallant young soldier told me of the strength he received whenever he saw set up on a hut somewhere in France, "Société des Amis." In every big city and in countless little villages of Europe their work has been quietly and persistently carried on without noise and self-advertisement, with no looking for praise, and no expectation of reward. It began with the war. It has been carried on during the peace. Many workers have died of their labours, poisoned with typhus germs or collapsed from overwork. Hundreds of thousands of sufferers will live to bless them, who would have died but for their work. Countless little children have been saved alive or preserved from stunted manhood or womanhood through them. Their selfless devotion has softened the cruel impressions made by the war. Their presence amongst the defeated has saved from utter hate and despair many of those who pictured the foe to themselves as wholly given up to revenge. To the Friends must be given the credit for the preservation of such little faith and idealism as may still be left in Europe."

From *A Political Pilgrim in Europe*, by Mrs. Philip Snowden, London, 1921.

Treffry, of Devon and Cornwall

THE gift to the Reference Library of a pamphlet bearing the following title *A Dissertation on Smut-Balls amongst Wheat and other Grain*, by Roger Treffry, of Beer Barton, near Plymouth, Devon, 1793 (Haydon, Clarence Press, Plymouth), has drawn our attention to this family and we think it well to place on record the result of our enquiries.

The registers of Cornwall Q.M. do not appear to give the date of the birth of Roger Treffry, though at an earlier date the name "Trefry"¹ appears among the births and burials of "Austle Monthly Meeting," but, in 1770, Roger Treffry (c. 1746-1818) married Mary Veale (c. 1750-1830), of "Austle" and had a numerous family. Roger and Mary resided at Penryn until about 1780, when they moved northward to Beer Ferris in Devonshire. Roger was a farmer and his *Dissertation* shows his knowledge of wheat-growing in widely separated parts of the country.

It is curious that for years before the pamphlet on Smut-balls was received in D, the Library was in possession, among John Thompson MSS., of a copy of a letter on the subject written by Roger Treffry to William Morton Pitt, from Beer Barton, 28th 11 mo., 1795. The letter opens: "To Wm. Morton Pitt, Esq., Esteemed Friend," and proceeds:

I think it was about a year since I took the Liberty of addressing thee on the subject of Smut amongst Wheat, &c. If not too presuming I shall be thankful for a few lines to inform me whether the Board of Agriculture thinks my Discovery of Importance enough to the Nation to recommend it to the Public, or to merit a Reward. . . .

If the Board should be inclined to make what I have written on the subject public they may fully depend on what I have advanced being strictly true—and whether they be disposed to grant me any reward or not, I shall have the satisfaction of having communicated both the Cause and the Remedy for Smut-balls amongst wheat and Smut of both kinds amongst Barley and Oats; which, on conversing with several Thousands

¹ The name is pronounced Tref-fry'.

of Farmers on the subject (many in almost every County in England), I never found one who *fully* knew the Cause (and but one near it) or a certain Remedy, which without knowing the Cause could not be obtained. . . .

I beg leave to subscribe my self with respect,

Thy obliged Friend,

RGR. TREFFRY.

The copy occupies five folio pages of paper. The result of this appeal does not appear.

The oldest son of Roger and Mary Treffry was Joseph Treffry (I.) (1771-1851), and another son was Samuel (1773-1850). A son, Robert (1772-1832), married Sarah Bawden of Looe, in 1822, and a daughter, Sarah (1780-1856), married Benjamin Fox (c. 1776-1853),² of Stoke, near Plymouth, in 1800.

Joseph Treffry (I.), was born at Penryn, and, at the time of his marriage in 1800 with Susanna Browne (c. 1766-1843), was described as corn-factor, of Plymouth. They had, apparently, two sons—Joseph (II.) (1801-), and Joshua (1802-1873). Joseph Treffry (I.) was an Elder among Friends, as was also Susanna.

Joseph Treffry (I.) was a man after the F.H.S. Editor's own heart, as the following original letter (in D) will make evident:

Plymouth.

18 of 11 mo., 1843.

GEORGE CROSFIELD.

DEAR FRIEND.

I think I shall not be quite satisfied if I refrain from telling thee, how much I have been gratified in perusing thy late work—"Memoir of Samuel Fothergill." It is indeed a valuable addition to our biographical reading, uniting useful information with pleasing instruction—or, to use the language of this valued Friend with a slight variation, it is calculated to "strengthen the Aged—to animate the Middle aged, and encourage the youth," to walk and to persevere in the same course which brought our Friend to such a triumphant close.

The letters of other Friends as well as S.F.'s inserted in the work, appear to me to contain much solid instruction. The sentiments of individuals differently circumstanced, concurring as they do in their faith and belief of those Christian doctrines, which from the first rise of the Society distinguished it from all others, is truly confirming—clearly showing, that *Truth* in every age is unchangeably the same, and I believe

² Fox of St. Germain's, p. 7, gives "1856, aged 80," which is incorrect.

will remain so, when the names of those who have opposed it, shall cease to be remembered.

The short biographical notices of individuals introduced into the work, appear to me, to add much to its value.

I take leave to hint to my Friend, that should a second Edition be called for—which I think is very likely to be the case—that an index to at least, its prominent parts would add to its usefulness. And if it could be printed in a less expensive form, so as to bring it within the reach of almost every family, it would be very desirable.

And whilst on the subject of Biography, I will just say, that for many years I have been desirous of seeing a good "Biographical Dictionary" of members of our Society, compiled somewhat on the plan, but containing more copious information as "Watkins Biographical, Historical and Chronological Dictionary"—I think such a work is much wanted. The Articles might be written somewhat in the manner of those introduced in S.F.'s Memoirs. There is a large store of materials, from which such a work might be compiled, such as Sewels, Goughs and Ruttys Histories, The Journals and Memoirs of Friends, Memorials of deceased Ministers, both here and in America (some that have been printed and some that I suppose lie buried in the accumulated Records of the Yearly Meeting), "Piety Promoted," &c., &c.

I have mentioned the subject to many Friends during the last 10 years, but I have not found one willing to undertake it, and indeed few are qualified for such a work. I should be sorry to see it undertaken by any, but an *orthodox* friend. I think from the specimen my friend George Crosfield has just given, he may be safely and properly intrusted with it, and I shall be pleased if the subject engages thy attention. I have no doubt but it would be remunerative in a pecuniary point of view, but at any rate, if published by subscription, there would be no loss.

I do hope thou wilt excuse these observations as I can assure thee they are made with a sincere goodwill to the cause. I shall be pleased to be kindly remembered to thy wife—and if convenient to my valued friends, Thomas and Elizabeth Robson—With love also to thyself I remain

thy affectionate Friend,

JOSEPH TREFFRY.

The second edition of *Samuel Fothergill* (1857) is smaller in size and has an "Index to Correspondence."

It is curious that a few days ago we added to MSS. in D a letter from Thomas Hodgkin to J. J. Green, dated 3rd August, 1895, on the subject of a Biographical Dictionary, in which he wrote :

I should think the best plan would be to obtain a certain number (say at least 1000) of promises to subscribe and then to issue the work in quarterly parts like the Dictionary of National Biography.

The material for such, vastly increased since 1848 and yet more since 1895, still awaits the skilful workers and the patronage of the Quaker and general public.

Joseph Treffry (I.) appeared in print in *Strictures on a late Publication, entitled "A Remonstrance to the Society of Friends,"* a forty-four page pamphlet, printed in 1836, at the time of the Beacon Controversy, in the writing of which he was helped by William Collier. Both pamphlets were issued anonymously, but J. T. soon revealed the author of *A Remonstrance* to be Benjamin Wills Newton,³ a strong evangelical, who charged Friends with Socinianism, which charge Treffry refuted. Regarding his *Strictures*, J. Treffry wrote a letter to Thomas Thompson, of Liverpool, dated from Plymouth, 15 v. 1849, and enclosed several pamphlets knowing that his friend was a collector of Quaker literature (original letter in D). Newton replied in his *Vindication of "A Remonstrance,"* 1836.

Of Joshua Treffry (1802-1873), second son of Joseph (I.), we have glimpses in a Testimony issued by his friends and printed with the Y.M. Proceedings of 1874. He was a Recorded Minister and visited most of the Meetings of Friends between the years 1845 and 1847. On retiring from business as a tea-merchant he resided with his father till the latter's death in 1851. He often visited his brother Joseph (II.), a corn-merchant in Liverpool. He suffered much from "great sensitiveness and a constitutional tendency to depression." He died unmarried, and his remains were interred at St. Austell.

By kindness of Elizabeth Fardon, of St. Austell,

³ Benjamin Wills Newton (1807-c. 1899) came of Quaker stock. He was noted as a leader among a section of the Plymouth Brethren in opposition to John Nelson Darby (1800-1882). Both men constantly appear in W. Blair Neatby's *History of the Plymouth Brethren*, 1901, and later edition. There is a reference to Newton in the privately printed memoirs of Frederick Prideaux (1817-1891):

"... More fruitful intellectually was the time spent with Mr. Benjamin Wills Newton, at Exeter College, Oxford, as a private pupil. Mr. Newton was a man of high Christian character as well as a ripe scholar, and as a tutor did his utmost to draw out and inform the minds of the few young men who read with him."

Save for his time at Oxford, he lived at Plymouth and engaged in religious work.

we are able to give a fuller sketch of the life of Joshua Treffry.

He was a tea-merchant in Plymouth. He had a gift in the ministry early in life and visited, with Minute, almost every Meeting in the Kingdom, but he did not continue to travel in the ministry though he was a powerful Minister to the end of his life. He never married, and when he retired from business, he came to live with Richard Veale, his cousin. He was a very lively energetic man, a strong character and interesting personality. He used to walk out every morning to the British School at Mount Charles, a mile away, just as though he was a paid teacher, and help from 9 to 12 to teach the children. In the afternoons he went to the Union Workhouse to see the children there and the old men; he took sweets for the children and tobacco to the men. He himself did not smoke, but he thought they needed a little comfort in their confinement. The men from the Workhouse, and other townspeople, came to Meeting to hear him preach. He sometimes spoke very decidedly to states of mind; once a man was so impressed with what was said about his condition that he told his neighbours, who came to try what would be said of *them*, but they were disappointed.

Samuel Treffry (1773-1850), second son of Roger and Mary Treffry, was born at Penryn in Cornwall, and removed, *c.* 1780, with his parents to Beer Ferris, Co. Devon. He was educated at the school of John Benwell (*c.* 1749-1824), at Sidcot. In 1799, when he was of Parr, Cornwall, he married Ann Dunsford, of St. Austell, and had several children. He was a recorded Minister. East Devon M.M. issued a Testimony to his life and service.

He wrote in 1838 *Publicans and Sinners' Friend* and in 1847 *Expostulatory Remarks on the Use of Water Baptism*.

There do not appear to be any of the name Treffry among English Friends of to-day but the name still survives in the far West of England. A Quaker family of Treffry emigrated to U.S.A. and Canada. "John Treffry, Junior," of Canada, was one of the signatories to a returning certificate for John Pease in 1844.

Mr. Ralph Marsden, minister of Coley—had one son bred up a scholar; I hear he is now turned Quaker. .

OLIVER HEYWOOD, *Diaries*, iv. 10.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

THE latest of William King Baker's books of poetry is entitled *The Loyalists* (London: Routledge, 7½ by 5, pp. 149, ros. 6d. net). The author has versified "accounts, in their natural setting and language, of the unique character of the first settlement of Canada by its English-speaking population and of the lives of a few of the United Empire Loyalists of Canada at the time of the American Revolution." The story which will give the greatest pleasure is that of Oonama, the Indian maiden, who was adopted by Nathan and Dorothea Chapman, Quakers. The Notes at the end are decidedly useful, explaining customs and methods of early settlers, such as building of log-houses,

"Roofed with hollow logs of basswood
Laid alternate troughs and covers,"

for which see pp. 35, 54, 119, 141, and illustration.

There is a long note to the line—

"In the 'Mayflower' sheltering barn,"

and a view is given of "The Mayflower Barn, Jordans," which indicates full belief in the "discovery" by Dr. Rendel Harris.¹

In the last volume (xviii. 99) we introduced our readers to a giant among editors and writers—Wilmer Atkinson (1840-1920), of "The Farm Journal," of Philadelphia—we now give a sketch of another American Friend, named Samuel Leeds Allen (1841-1918), of New Jersey, a prince among inventors.

Elizabeth Roberts Allen, of Pocono Manor, Pa., and Hillside, Moorstown, N.J., has presented a copy of her life of her father—*Samuel L. Allen: Intimate Recollections & Letters*, privately printed by the Franklin Printing Company of Philadelphia, 1920, pp. 331 and illustrations.

Samuel Allen was of the seventh generation from Nathaniel Allen who was sent over by William Penn in 1681 as one of the commissioners to purchase land from the Indians and to assist in laying out the city of Philadelphia. On his father's side he also descended from Daniel Leeds. His grandfather, John C. Allen, was a druggist and also a partner in a firm of "cracker bakers, but withdrew at the time of the

¹ On the other hand, in a review of Rendel Harris's "Finding of the *Mayflower*" in the July issue of the "American Historical Review," it is stated: "There is little presented to justify the widely heralded announcement that the timbers of the *Mayflower* have been found in an old English barn."

Civil War feeling he could not be connected with a firm which made articles for the use of the army."

Samuel Allen married, in 1866, Sarah Hooton Roberts (b. 1843). He was then working a farm near Westfield, N.J., having resigned city life and his wife was born on a farm. This experience was to prove most valuable in after life. He had a genius for working out various inventions to save and expedite agricultural labour and to provide means for the increase of youthful pleasure. Of the former the foremost was the production, after many experiments, of a fertilizer drill for spreading guano, which he named the "Planet Drill" from its resemblance to the Planet Saturn and its rings, and of a seed drill which followed which he named "Planet Jr."—this name being now known the world over where agricultural implements are used. The latter resulted in the "Flexible Flyer"—"a completed creation. It was one of those marvels of mechanical simplicity which seem incapable of improvement. In many ways it is the most wonderful of his inventions, for it stands alone as the one steering sled of the continent"—"the grand service that Mr. Allen has given to farmers of the world in his 'Planet Jr.' inventions, and the joy that he has given to the children in 'Flexible Flyers', can never be estimated."

While much space is suitably given to an account of S. Allen's inventions—"there was no end to the original ideas that his fertile brain developed, as is shown by the fact that a bound volume of his patents contains over 500 pages"—this most attractive biography makes mention of various other sides of this versatile Friend. There are chapters on Spiritual Influences—"he was a great business man, a great inventor and a beautiful Christian character"—Our Horses and Dogs, Civic Interests, Fishing, Golf, Educational Views, Family Events and Travel.

The Transactions of the Unitarian Historical Society, vol. ii., part 3, Oct., 1921, contains, as its first article "Nonconformist Schools under Persecution, 1662-1714." If Quakers be included among Nonconformists much more might have been written, from Quaker sources, on the trials attending the scholastic work of Richard Claridge, William Jenkins and others (*THE JOURNAL*, iv. 131; etc.).

The second article is a history of "The Christian Brethren Movement," by H. McLachlan, M.A., D.D., in which there is considerable reference to Joseph Barker (1806—c. 1875), the founder of this association. He was born near Leeds and died on his estate at Omaha, Nebraska, U.S.A. He was "in turn a lay preacher in the Wesleyan Methodist persuasion, a minister in the New Connexion, and after his expulsion from that body, almost persuaded to be a Quaker, then a heretic of Unitarian opinions, an infidel, and finally a Primitive Methodist."

"To the reading of Clarkson's 'Portraiture of Quakerism,' Barker attributed his views on Infant Baptism. The works of William Penn, especially his 'Sandy Foundation Shaken,' which he afterwards reprinted, he read with great delight.* He constantly contrasted Penn's

* Barker wrote a life of William Penn in 1846, which formed the second of the "Barker Library" of cheap books.

liberal spirit with that of Gurney and other orthodox Friends. Quakerism, indeed, left a deep impression on his mind, and thro' him on the Christian Brethren Movement. . . . The acceptance of Quaker principles brought him into close relations with many leading Friends like the Backhouses, Peases and Richardsons; and opened to him the doors of Quaker Meeting Houses when those of Methodist Chapels were closed against him."

Barker reckoned the Christian Brethren to be no fewer than thirty to forty thousand at their high-water mark.

"The later history of the Churches is wrapped in obscurity. Many seem to have become associated with the Independent Methodists. Others joined the Bible Christians and the United Methodists. A few returned to the parent body (New Connexion). It lived, however, long enough to spread Unitarian opinions far and wide, and to modify the harsher doctrines of orthodoxy in many a town and village throughout the country."

The same publication refers to the 80th birthday of our friend and F.H.S. member, Alexander Gordon, writer of the "D.N.B." articles on George Fox, James Nayler, etc.

There is a portrait of our Friend, Hon. William Cameron Sproul, Governor of Pennsylvania, in the *Year Book of the Pennsylvania Society of New York*, 1921. Governor Sproul was the "Guest of Honour" at the 22nd annual Dinner of the Society, December 11, 1920.

Thomas H. Stanley (1818-1902) was born of a Quaker family near the town of Salem, Ohio, and in 1837 he entered the Friends' Boarding School at Mount Pleasant. In 1840 he married Mary Wilson, of Woodsfield, O., and a few years later the young couple went west to assist at the Friends' Mission to the Shawnee tribe of Indians, in Kansas, where they remained several years, much beloved by those among whom they lived and worked. In 1845, they returned home to Mount Pleasant, O., and 1852, Thomas paid a visit to the Kaw Indians in Kansas. In 1854, Thomas and Mary Stanley took charge of the newly established White's Manual Labor School near Salem, Iowa. In 1857, they settled among the Kaw Indians, and in 1864 he built a two-storey stone house, near Fruitland, Kansas, which became his home for the remainder of his life and whence he paid many visits to his "Indian children," and also visited the East on their behalf.

The story of his life is well told in a little illustrated book—*Sixty Years among the Indians*—written by his grand-daughter, H. Pearl Dixon. Children, grand-children and great-grand-children have been and are engaged in missionary work.

Agnes Fry, of Failand, Bristol, has presented the Reference Library with a copy of her *Memoir of the Right Honourable Sir Edward Fry, G.C.B., Lord Justice of the Court of Appeal*, etc. (Oxford University Press, 9 by 6, pp. 328, with portrait). The *Memoir* is compiled largely from an

autobiography written for his family, hence we have a very interesting *vie intime* in which we read the writer's views on many subjects, domestic, religious, judicial. Sir Edward Fry (1827-1918) came of a long line of Quaker ancestors, but the peculiarities of "dress and address" which surrounded his early life estranged him to some extent from the faith of his fathers—"produced a chasm in my feelings between myself and systematic Quakerism which I have never got over" (p. 168), and he never took any prominent part in the activities of Quakerism. Of his early days he wrote:

"My religion was then, if you will, rather pagan than Christian [he refers to his reading of Greek and Latin authors]; but as the time went on, I found more and more in the New Testament that which nourished my inward nature" (p. 157).

Vol. I, no. 1 of *The Woodbrooke Journal*, dated July, 1921, has appeared, full of matter of interest to students past and present. The get-up of the magazine is somewhat commonplace.

**The Year Illustrated* appears once more. It has come out annually since 1909, edited by Samuel Graveson. The frontispiece is a portrait of Princess Mary. There are forty-five illustrations—portraits, cartoons by Raemaekers, Low, and others, and views from all quarters of the globe. The contents include Reviews of the World at Home and Abroad, Those Who have Passed, Our Visitors, Adventurers All, Sport of the Year (London: George Allen & Unwin, Ltd., 10 by 7½, pp. 180, 5s. net).

Jordans: A Quaker Shrine, Past and Present, with a brief Outline of the Faith, Doctrine and the Practice of the Society of Friends, by Ernest Warner, 1921, 8½ by 5½, pp. 27, price 1s.

This very attractively produced book should have a wide service. The woodcut of Jordans Meeting House which forms the heading to chapter I. is by the author, who explains at the very outset that "a shrine is a sacred place, a place that becomes holy, not sacred in itself, where Life has been and is dedicated to service and marked by sincerity of sacrifice; a shrine is a place of worship."

Part I.—"The Picture" gives a description and slight history of Jordans and neighbourhood. Part II.—"Figures within the Picture" deals with Penington, Ellwood, Penn. Part III.—"Within the Frame" deals with Quaker faith and practice. The book should be very useful as a souvenir of Jordans and brief exposition of Quakerism.

Our friends of the Wesleyan Conference Office in City Road are preparing for publication *A Catalogue of Wesleyana*, which is to consist of MSS., Letters, Relics, Paintings, Engravings, Books and Pamphlets, Pottery, etc., with facsimile and other illustrations. The edition is to be limited to 250 numbered copies at one guinea each.

Dr. G. C. Williamson, of Hampstead, has put out, through Messrs. Selwyn & Blount, Ltd., of 21, York Buildings, W.C.2, a collection of essays on "Authors, Books and Miniatures," which he entitles *Behind my Library Door* (7½ by 5½, pp. 208, 10s. 6d. net). The two chapters of special interest to Friends are: IX. Bradshaw and XII. Some Quaker Watchmakers. The Friends noticed in chapter XII. are thus summed up: "East was the earliest, Tompion perhaps the greatest of his day, Graham produced the most beautiful work, Quare was the most eminent inventor and the person who took the highest position in the society of the day, while Wagstaffe, whose portrait is highly characteristic, was the friend of George Fox and a very popular man" (page 152).

Edward East (c. 1617—1701) was watchmaker to Charles II. He was Master of the Clockmakers' Company in 1645 and 1652. His death is recorded in the Friends' Registers.

Thomas Tompion (1638-1713) has been called "the father of English watchmaking." His shop, the Dial and Three Crowns, was in Water Lane, Blackfriars. He was buried in Westminster Abbey.

George Graham (1673-1751) was a birthright Friend but left the Society. He was buried in Westminster Abbey in the same tomb as his friend Tompion.

Daniel Quare (c. 1648-1723/4) was a well-known and much esteemed Friend, who also "moved in the highest social circle of the day."

Thomas Wagstaffe was born at Banbury in 1724 (and could not therefore have been the friend of Fox as quoted above). "Britten ["Old Clocks and Watches"] states that members of the Society of Friends, when visiting London were accustomed to lodge at Wagstaffe's house, and on their return to America frequently took one of his clocks with them. He adds that there are many long-case clocks by Wagstaffe in America, generally in the possession of Quakers or their descendants."³ Wagstaffe died in 1802. A silhouette portrait is reproduced and also an account for a watch bought by George Croker Fox in 1777 (both from originals in D).

Bernard Thistlethwaite, F. R. Hist. S., of 14, Bath Road, Buxton, author of "The Thistlethwaite Family," 1910, has printed a 4to pamphlet: *Ancestry of Christopher Anthony Michael Thistlethwaite, of Buxton, Co. Derby*, his son (b. 1920). It contains pedigrees of Thistlethwaite, Esthill, Hartas, Dixon, Coates, Stackhouse, Bax, Shaw, Cheal, and Smithson families, and valuable notes.

We hope that there will be a large circulation, among younger Friends especially, of *George Lloyd Hodgkin, 1880-1918*,⁴ written by his sister,

³ It is said that Warner Mifflin painted over the brass faces of the Philadelphia Friends' family clocks because they were "too gay." See "The Friend" (Lond.), 1894, p. 535.

⁴ We wish that other biographies gave dates of birth and death on title pages. We reviewed a considerable life-history lately, but could obtain the date of birth from calculation only and quite failed to discover the date of death.

L. Violet Hodgkin (8½ by 5½, pp. 266, with portraits and map of Australasia, printed for private circulation, but purchasable at the Friends' Bookshop, 140, Bishopsgate, London, for half-a-guinea). The first sixty pages give "The Story of his Life," in which his gradual acceptance of the Quaker faith, though a birthright member, is full of instruction. Parts II. and III. contain "His Letters and Diaries," and "Short Papers and Fragments."

Recent Accessions to D

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months :

Daniel Ricketson and His Friends. Letters, Poems, Sketches, etc., edited by his daughter and son, Anna and Walton Ricketson, Boston and New York, 1902, 397 pages.

D. Ricketson (1813-1898) was a birthright Friend, but was, apparently, somewhat loosely attached to the Society during middle life. In 1862, he wrote :

"I am becoming more and more drawn to the faith of my fathers, who were Friends from the days of George Fox, and so much of the old heaven remains in me that I find myself involuntarily, as it were, drawn into their simple and rational ways of life " (p. 145).

His interests were of a pastoral character, his place of seclusion was a "shanty " near his home, Brooklawn, New Bedford, Mass., and his friends were Henry D. Thoreau, William Ellery Channing, Ralph Waldo Emerson, A. Bronson Alcott (father of Louisa Alcott, the author) and others.

In one of the extracts from the Journal of Thoreau, we read :

" R. lives in that part of New Bedford, three miles out of the town, called the Head of the River, *i.e.* the Acushnet River. There is a Quaker meeting-house there. Such an ugly shed, without a tree or bush about it (without steeple, of course), is altogether repulsive to me, like a powder-house or grave. And even the quietness and perhaps unworldliness of an aged Quaker has something ghostly and saddening about it—as it were a mere preparation for the grave " (page 336).

Elizabeth Allen Satterthwait, of 118, Waverley Place, Webster Groves, Mo., has presented a copy of a collection of her poems, entitled *A Gentle Heart*. Out of a considerable variety of subjects versified, we select the following which will appeal to our housekeeper-readers :

"BREAK, BREAK, BREAK.

"An Adaptation.

"Break, break, break,
Another dish smashed I see!
And I would that my tongue could utter
The thoughts that arise in me.

" Oh, the wretched, careless maid,
That heeds not what you say!
Oh, thoughtless the maid that sings
As soon as you turn away!

" So our very best dishes pass on
To the ash-barrel near the back door;
But oh for the use of a full dozen plates,
And the dish that is no more!

" Break, break, break,
On the rocks of the household sea!
But the delicate grace of a dish that is gone
Will never come back to me."

A Walk from London to John O'Groat's, by Elihu Burritt, 2nd ed., London, 1864, presented by J. Edmund Clark. There are five references to members of the Society of Friends, but in four cases, alas! the names are not given, though one was of Kelvedon (p. 9), one of Coggeshall (p. 43), one at Bardfield (p. 46), and one of Saffron Walden (p. 66). The last Friend is treated better, being Anthony Cruickshank (c. 1813-1879), of Sittyton, in Aberdeenshire, "the owner of the largest herd of Shorthorns in the world" (p. 342), and a draper of Aberdeen. To him the last chapter of the book is devoted.

Thomas Reed Dyne, of Grays, Essex, has presented several letters to his father, William Dyne, on his liberation from the Army, written by Benjamin Bishop, Rachel Rickman (both blind Friends), Peter Bedford and John Hodgkin. He has also sent for preservation printed notices of several of William Dyne's inventions.

A valuable collection of ancient Quaker MSS. has recently been presented to D by the exors. of the late Sarah Ann Pease, of Bristol. We hope to refer to this collection shortly in some detail.

SAMUEL EMLÉN.—Charles Williams to the widow of Samuel L. Allen: "I well remember thy husband coming to our home to tea to meet Cousin Samuel Emlén, who was in the firm of Graham, Emlén & Passmore, who were then in the height of success from the manufacture of the 'Philadelphia Lawn Mower.' I well remember his remark after the interview. He said: 'The secret of their success is that every person with a little grass plot in the backyard needs a lawn mower, but they don't need a seed drill.' But he [Samuel L. Allen] was able to find out and see what people did need and then provide it, and prove their need and make it a little better than the other fellow and thus insure successful and continuous sale in spite of close and cheap competition." (*Samuel L. Allen*, 1920, p. 100.)

THE JOURNAL


OF THE

FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A.
Devonshire House, 136, Bishopsgate, London, E.C.2

For Table of Contents see page two of cover

Leading the Way

 **BEING** a Series of brief Sketches of Quaker Inventions
and of Friends who led the Way in various
Directions.¹

I

ABRAHAM DARBY (1677-1717), iron manufacturer ;
patented a method of casting iron-ware in sand, 1708.
D.N.B.

II

ABRAHAM DARBY (1711-1763), son of the above,
devised, when manager of the Coalbrookdale Ironworks,
a method of smelting iron-ore by the use of coke. " For
many years unsuccessful experiments were made in
smelting iron with coal, but at last, about 1735, Abraham
Darby, a Quaker ironmaker from Dudley, read the
riddle and succeeded in smelting the iron properly with
coal, at Coalbrookdale in Shropshire." (*The British
Hive and its Working Bees*, by H. C. Miall Smith.)
D.N.B.

III

ABRAHAM DARBY (1750-1791), son of the preceding,
manager of the Coalbrookdale Ironworks ; built across
the Severn at Coalbrookdale, the first iron bridge ever

¹ The Editor would be glad to receive information regarding other
Quaker inventions, etc., or of other claimants to any of the inventions
or positions here introduced. The length of the Sketch bears no
proportion to the importance of the invention.

THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

Published by the Friends Historical Society
at the Friends Meeting-house, 100 N. 2nd St., Philadelphia, Pa.

Vol. 1. No. 1. 1854-55.

Standing the Test

THE FRIENDS HISTORICAL SOCIETY, PHILADELPHIA, PA.
1854-55.

Published by the Friends Historical Society, 100 N. 2nd St., Philadelphia, Pa.
1854-55.

THE FRIENDS HISTORICAL SOCIETY, PHILADELPHIA, PA.
1854-55.

THE FRIENDS HISTORICAL SOCIETY, PHILADELPHIA, PA.
1854-55.

constructed (opened in 1779) for which he received the gold medal of the Society of Arts.

D.N.B. ; *Jnl.* x. 79.

IV

JOHN THOMAS (1690-1760) assisted Abraham Darby (I) in an iron and brass founder's business in Bristol. After many failures and disappointments Darby and his man succeeded in producing round metal pots such as had previously been made only in Holland and for which Darby took out a patent in 1707.

Jnl. xvii. 31.

V

WARNER MIFFLIN (1745-1798) was, according to Thomas Clarkson, "the first man in America to unconditionally emancipate his slaves."

Life and Ancestry of Warner Mifflin, Phila. 1905.

VI

JOSIAH WHITE (1781-1850), of New Jersey, made great improvements in using anthracite coal for making iron. "The first boat-load of iron from the Lehigh Iron Works shipped to Philadelphia, arrived in August, 1840, about six weeks after the furnace was put in blast, on which the *North American* of that city remarks: 'It is the opinion of those best qualified to judge in relation to such matters, that the new application of the anthracite, with which our mountains abound, forms an era in the history of Pennsylvania of which it would be difficult to over-estimate the importance.'" (*Memoir of Josiah White*, Phila. 1873, p. 103.) "He did much to develop the material resources of Pennsylvania, despite much doubt and opposition." (*Jnl.* xvi. 40.)

VII

JOSEPH, LORD LISTER (1827-1912), discoverer of the antiseptic system of surgery: the application of which completely revolutionised surgical treatment in the latter half of the nineteenth century.—*Life*, by Sir R. J. Godlee, 1917.

VIII

JOSHUA WATSON (1772-1853), "on his seventy-eighth birthday, crossed the High Level Railway Bridge (then in course of construction) from Gateshead to Newcastle, walking part of the way on planks; and he was told at the Newcastle side, by Robert Stephenson that he was the first man who had done this." (*Robert Spence Watson*, 1914, p. 15.)

IX

MOSES PENNOCK (1786-1860), of Pa., was "the inventor of the revolving horse-rake, patented in 1822, and of the discharge hay-rake, 1824." (*The Quaker*, Phila. vol. i. (1920), p. 87.)

X

BENJAMIN BEALE (-), of Margate, invented several varieties of bathing machine, *circa* 1750. It is claimed for them that "the pleasure and advantages of sea-bathing may be enjoyed in a manner consistent with the most refined delicacy." (*Jnl.* vi. 176, with illustration.) There are other claimants to the honour of the invention. (*Daily Chron.*, Jan. 20th, 1912.)

Beale was also an inventor of a light carriage for the conveyance of passengers between Margate and Canterbury. James Jenkins gives an amusing account of the meeting of his carriage with one belonging to a rival owner. (*Records*, p. 758.)

XI

ROBERT RANSOME (1753-1830) was "a man of great ingenuity, of an active turn of mind, and, possessing considerable skill as a workman, he made improvements in ploughs. Having in 1789 removed from Norwich to Ipswich, he took out a patent for chill-cast ploughshares, and thus laid the foundation for the manufacture of plough shares destined to all parts of the world." (*Biog. Cata. of Friends' Institute, London*, 1888, p. 545.) *Jnl.* xv. III.

XII

WILLIAM ROTCH (1734-1828) was the owner of the first ship to display the American flag in British waters. Jones, *William Rotch*, 1901.

XIII

JOHN STEAD (1710-1779), of Yorkshire, "though possessed of very little school learning, became a clever and ingenious man," and it is said, "invented the barley mill for taking the skin off barley to prepare it for the pot . . . Whilst residing in Gateshead, he invented a machine for cutting timber and other purposes by the help of the fire-engine." (*Annals of the Richardsons*, 1850, p. 47.)

XIV

JOHN DALTON (1766-1844) "discovered the law of chemical combinations and tabulated the atomic weights of various elements, 1805." (*D.N.B.*)

XV

ARTHUR ALBRIGHT (1811-1900) was the first to produce on a commercial scale the substance known as amorphous phosphorus, used in the manufacture of safety matches.

Arthur Albright, no date, p. 49; *The Friend* (Lond.), 1900, p. 520.

XVI

GEORGE DIXON (1731/2-1785), of Cockfield, Co. Durham, claimed "to have been the first to use coal gas for illuminating purposes, but he was a quiet, retiring man, and did not push his discovery to a practical result." (*My Ancestors*, by Norman Penney, 1920, p. 189—this book records some of Dixon's dangerous experiments in pursuit of his object.)

XVII

JOHN HUSTLER (1768-1842) "was a noted farmer and is supposed to have been the first man to use bones as a fertiliser." (*The Friend* (Lond.), 1921, p. 132.)

XVIII

SAMUEL WETHERILL (1736-1816) and CHRISTOPHER MARSHALL (1709-1797)² established "the first factory for weaving cloth in the American colonies. The cloth woven

² Dates and other particulars supplied by courtesy of a descendant, Charles Marshall, 235 West Chelton Avenue, Germantown, Pa.

by this factory was also supplied to the army, and it is said that a timely shipment of these supplies to the little army of Washington at Valley Forge saved it from disbanding." (*History of the Free Quakers*, 1894, p. 16.)

XIX

SAMUEL FROTHERINGHAM (-1745) was a Friend, of Holbeach, Co. Lincoln. "He was the first man in England who invented a clock with two minute hands, one showing the true time and the other the apparent time." (*Jnl.* ix. 93.)

Britten's *Old Clocks and Watches*, 1911, states that "John Berridge made a clock with compensated pendulum in 1738 to the order of Mr. F[r]otheringham, a Quaker of Lincolnshire."

XX

R. AND J. LECKY, of Ireland, built the first screw steamer, the *Rattler*, in 1846, "which at once focussed the attention of the propeller as a new means of propulsion and went far to establish its use in the mercantile marine." (Barry, *History of Port of Cork Steam Navigation*, 1919, pp. 4, 47.)

The same firm built "the first double dredger built in the United Kingdom having a chain of buckets on each side." (*Ibid.* p. 5.)

XXI

THOMAS MOORE (1760-1822), of Sandy Spring, Md., was "the inventor of the first refrigerator, for which he took out a patent in the year 1803. The first refrigerator was of small size, made for the purpose of carrying butter to market on horseback. The State of Maryland is greatly indebted to him for many improvements in agriculture." (*Friends' Intelligencer*, Phila. 1912, p. 485.)

XXII

TANGYE BROTHERS, of the Cornwall Works, Birmingham, were the inventors of the hydraulic jack. It was used to launch the *Great Eastern* in 1857 (as put by Sir Richard Tangye—"We launched the *Great Eastern*

and the *Great Eastern* launched us"), and also to raise Cleopatra's Needle to its position on the Thames Embankment, after it had been brought from Egypt by John Dixon and his brother, Waynman Dixon, both descendants of Friends. (*My Ancestors*, by Norman Penney, 1920, pp. 197-200).

XXIII

JOHN LEES () "invented the perpetual revolving cloth, called a feeder, on which a given weight of cotton wool was spread, and by which it was conveyed to the cylinder. This was in 1772. He successfully proved in evidence in a trial against Sir Richard Arkwright's patent on June, 25th, 1785, that he was the inventor of the feeder." (Ward, *Retrospect of Oldham Meeting*, 1911, p. 35.)

XXIV

JOHN FOWLER (1826-1864), "inventor of the steam plough; with Albert Fry conducted experiments at Bristol, from which resulted the drain plough, 1850; . . . his steam cultivator, improved in 1860; . . . took out thirty-two patents for himself and partners, 1850-1864." (D.N.B.) There is in **D** a *Catalogue of Prices and Particulars of Steam Ploughs, sold by John Fowler, Jun., 28, Cornhill, London*; manufactured by R. Stephenson and Co., Newcastle, and Ransomes and Sims, Ipswich; with lithographs.

John Fowler married, in 1857, Elizabeth Lucy Pease, daughter of Joseph Pease, M.P., of Darlington.

XXV

JOB ROBERTS (c. 1756-1851) was known as "The Pennsylvania Farmer." "As a pioneer in advanced agriculture, he stood easily foremost in the State of Pennsylvania, for the time in which he lived, and it may safely be stated that no man in this Commonwealth, since his death, has *originated* as many important improvements in agriculture as he did during his long and useful life. . . . He lived long enough to see his inventions extensively used and highly commended." (*Life of Samuel J. Levick*, Phila. 1896, p. 375.)

XXVI

WILLIAM CHAPMAN was born at Whitby in 1713 and died at Newcastle in 1793. "He spent some years as the captain of a merchant ship, and in one of his voyages . . . in September, 1757, having run short of water, he discovered and applied successfully the conversion of salt into fresh water." (*Whitby Authors*, 1867, p. 20.)

XXVII

FRANK J. RUSSELL (c. 1870-1914), of Maryland, was "an inventor of electrical safety appliances for ships, and other electrical devices." (*Friends' Intelligencer*, Phila. 1914, p. 124.)

XXVIII

JAMES NICHOLSON RICHARDSON (1818-1896), of Ireland, inaugurated the system of carrying steerage passengers at about £5 per head from Liverpool to Philadelphia, a sum then considered to be such a low figure that it would prove unpopular. However, the capital accommodation and food provided, so vastly superior to the old emigrant ships, attracted such crowds of emigrants and others that it proved a great success and other companies soon followed suit.

Jnl. xvii. 111.

XXIX

PHILIP EVAN THOMAS (1776-1861), originator and first president of the Baltimore and Ohio Rail Road, organised, in 1828, the first railroad company in the United States. (See page 11).

XXX

EDWARD BENNIS (1838-1918) took an active interest in the mechanical firing of boilers. He succeeded, after laborious and lengthy experiments, in inventing a self-clearing furnace and thereby effecting a complete revolution in machine-firing.

Jnl. xviii. 114.

XXXI

ISAAC BRIGGS, A.M., F.A.P.S. (1763-1825), was born of Quaker parents at Haverford, Pa. His father, SAMUEL BRIGGS, was the inventor of a machine for making

nails (1791), and his brother, SAMUEL BRIGGS, took out a patent for the application of steam to machinery and used it successfully (1803). Isaac was a mathematician, astronomer, surveyor, and engineer. He surveyed and laid out the city of Washington. President Jefferson wrote of him in 1803: "In point of science he was second to no man in the United States." (Article by Ella K. Barnard in *Maryland Historical Magazine*, vol. vii. 1912, p. 409.)

An address, by Isaac Briggs, dated "Utica, 10 mo. 29, 1817," delivered before the Oneida Society for the Promotion of American Manufactures, is in **D**.

XXXII

JOHN FRY WILKEY (1799-1884) was a Minister, of Exeter, who married into the Gregory and Dymond families. It is presumed that he was the Friend who was the inventor of "Wilkey's Patent Trirota," of which an illustrated prospectus is in **D**. This broadside begins:

"The object of this Invention is the production of a Carriage combining the lightness of draught of a two-wheeled Vehicle, with the security in case of the horse falling, possessed by a four-wheeled Carriage."

It concludes:

"Coach Builders may obtain licenses on application to the Patentee, J. F. Wilkey, Mount Vernon, Exeter."

XXXIII

We are reminded by the previous Sketch of another Friend, well-esteemed in his day, JOSEPH STORRS FRY (1769-1835), of Bristol. He wrote: *An Essay on the Construction of Wheel-Carriages, as they affect both the Roads and the Horses, with Suggestions . . . as to Tolls and . . . the Formation of Roads* (London, 1820, 145 pp., copy in **D**). He also wrote a pamphlet *On the Necessity of Freedom from Sin in this Life*, thus illustrating the happy blending of "secular" and "religious" so often found among Friends.

XXXIV

THOMAS CLARKE WORSDELL (c. 1789-1862) was a coach-builder, of London, and later, of Liverpool, who,

through the influence of James Cropper, was entrusted with the construction of the first passenger carriage of the new line between Liverpool and Manchester. He had three sons, Nathaniel, Thomas and George.

XXXV

NATHANIEL WORSDELL (1809-1886) was the inventor of the method, now in universal use, for picking up or dropping mailbags without stoppage of the train. He assisted to set up the "Rocket" and to construct its wooden tender. He was a Minister in the Society of Friends.

XXXVI

THOMAS WORSDELL (1818-1893), when of the age of sixteen, won a prize of £200 offered for the best model of a carriage to be adopted by the London and Birmingham Railway, then being built. In the model the screw coupling, the lad's own invention, was first employed. Later, after work on German lines, he established a business in Birmingham in which he trained as assistants the brothers Tangye.

XXXVII

GEORGE WORSDELL (1821-1912), the third son, established himself at Warrington and by his business energy and foresight largely contributed to the industrial prosperity of the town. There is an account of him and the above members of the family in the *Liverpool Post*, Dec. 3rd., 1912.

XXXVIII

DOROTHY MADISON (1768-1849) was the wife of James Madison, fourth President of the United States. At the request of Professor Morse, she sent the first real message over the wires from Washington to Baltimore, 24th May, 1844, "Message from Mrs. Madison. She sends her love to Mrs. Wethered." Mary Thomas Wethered was a daughter of Philip E. Thomas (XXIX.).

Dorothy Payne, Quakeress, by Ella Kent Barnard, 1909.

To be continued

Faith Healing the Sick

A SHEET of paper, much worn by time, covered with the handwriting of George Fox, has recently been acquired by the Reference Library, with other valuable MSS., from the family of the late Right Hon. William Edward Forster.

It is endorsed in another hand :

“ The testimonie of Gyles Kendall of Glostersher concerning the word of the Lord and his being healed by his beleife therein.”

jeles kendall in glostersher was broken in his bely 4 yere & in great sorrow & misery & as hee was diging in his garding in great paine he cryed vnto the lord & said if hee wold but speake the word he beleaved he should be well & the lord anserd him & emedeatly hee was well & came a foovt above 20 miles to woster to viset g. ff.¹ in presen an ovld man ner seventy & farther the said jeles kendall said that ther was won sicke & the[y] said that hee wold dey & jeld said he belevd that he wold not dy & he was movesed to pray for him & did be leve & had faith in god that the lord wold her him & the lord did & the sicke did recoverser & did not dy & he alsoe spake of a nother that was sick which he had feath for & did recover this jeles spake to mee in woster presen mo: 10: day 30: 1674.

Further information respecting Giles Kendall is not at present available.

For “remarkable cures,” see *Camb. Jnl.* i. 420, 433, and Index (ii. 511), also A. N. Brayshaw, *The Personality of George Fox*, Appendix B.

“Antinomian views. These were the principles of Mr. Taylor, the minister at Chapel-en-le-Brears, who became at length a professed Quaker.”

HEYWOOD, *Diaries*, iv. 7, refering to Christopher Taylor.

¹ The word “mee” was first written by Fox. This has been crossed through and the initials written above by him.

Edward Haistwell's Diary of the Travels of George Fox, 1677, 1678

SEVERAL valuable manuscripts were acquired by the Devonshire House Reference Library a few months ago, at the dissolution of the library once the property of William Edward Forster (1818-1886). Among them was a little volume bearing the title: "A short journall of G: F:s Travells in the Service of the Lord (with a short Relation of passages) since hee came from Swarthmoore on the 26th day of the first month, 1677," and inscribed: "This for his Esteemed and welbeloved Friend (and MASTER) GEORGE FOX. Edward Haistwell." The book is oblong in shape and contains 121 written pages, each measuring $7\frac{1}{2}$ ins. by 3 ins. It is bound in a piece of vellum once part of an illuminated Latin document and has a tuck fastener.

The first entry is dated 26 1mo., 1677, and the last is dated 24 4mo., 1678. This period is dealt with in the printed *Journal* (bi-cent.ed.), vol. ii. pp. 255-330, and may be given thus, in brief: From Swarthmoor through the Midlands to London, 3 mo., 1677. In London till 5 mo. In Holland from 5 mo. to 8 mo. In London and then through Bucks, Oxon, Berks and Wilts to Bristol, 11 mo. Through Glos. Worcs. Warwicks, Oxon, Bucks, Beds, and Herts to London, 3 mo. In London to 4 mo.

But little is at present known of Edward Haistwell (or Haistwhittle). He styles G. Fox "master" and it is evident that he travelled with him as amanuensis. He is mentioned, but not by name, in *The Journal*, bi-cent. vol. ii. p. 281, as "a young man who travelled with me and used to write for me" and it is evident from a note to the Camb. *Journal* (ii. 391) that he had some part in the preparation of the material for the Ellwood *Journal*. In his Diary, Haistwell frequently uses the pronoun "wee," but, apparently, the omission of this does not necessarily imply his absence from the travelling band. We do not find it used anywhere as he describes his master's London work. Haistwell was with the Friends who travelled in Holland, though not named in *The Journal*. At Embden he was taken ill and had to be left behind at the house of Claes Jhon Foeldricke, the father-in-law of Jan Claus. In the margin of page 42 he inserted: "at this Embden, I E. H. lay sick till my dear m^r G F had been at Fredrickstat." and in a parenthesis in the text he refers to his illness, adding: "and G ff took an Account of his passages w^{ch} are as followeth till hee came to Embden again." This "Account," has been copied by Haistwell into its place in the journey, but we do not know who wrote the original. It takes up thirteen pages. The word "I" now appears ("I to witt G ff"); the spelling adheres to that of Haistwell.

On the 4th of 7 mo., G ff concludes:

"Wee took boat at Leier about y^e 4 hour in y^e Morninge and came to Embden Citty againe (where I left Edward sick:)" Cp. bi-cent. ii. 281.

The Diary continues: "I take a Journall again as followeth." Dependence upon records is evident again later, when the Diarist introduces addresses by Fox with the words: "Here followeth a Relation of two meetings by G ff" and closes with the initials "G ff:" (Cp. bi-cent. ii. 291.) A few pages later, after giving the list of Fox's writings from Amsterdam (bi-cent. ii. 292), Haistwell adds: "So now I will proceed on the Journall."

Haistwell was evidently in a hurry to finish his work as the beautifully clear and well formed writing of most of the book degenerates towards the end and becomes a scrawl on the last page or two. He concludes: "So here is a Brief Journall of G ff's travells while I traveld with him in 1677 & 1678."¹

Haistwell was probably the transcriber at Amsterdam mentioned in his Diary, under date 17 and 18 of 8 mo.: "G ff was at B. F.'s hearing severall bookes and papers w^{ch} hee had given forth (being Transcribed)." See bi-cent. ii. 311.

It is evident, from a careful comparison of this MS. with the printed *Journal* covering the same period that Thomas Ellwood and his co-editors worked on the Haistwell Diary when preparing *The Journal of George Fox*. The narrative proceeds along the same lines in both. The Diary bears marks of editing. All allusions to Haistwell are struck through; on one margin are the words: "Note this to stand," written after some words which were crossed through; names given in the Diary of those who subsequently fell away from Truth are carefully crossed out—Edward Nightingale, John Fretwell, Thomas Rudyard, Samuel Newton (cp. Camb. *Jnl.* and anonymous reference to Fretwell in bi-cent. ii. 511); various records of interviews with some of the Separatists are struck through, including the following, occurring in Essex in 8 mo.:

"and after y^e Meeting, and on y^e 30 day G ff had meetings wth ffriends and people that were gone from ffr^d and there was 10 : men and women y^t hath been gone from friends this many yeares, and G ff : Reconciled them to ffrth again."

(In the margin opposite to some of the references to Separatists appear a few lines of cypher.)²

John Reckless of Nottingham was first described as "Mayor" but this has been corrected by another hand to "Sheriff," and after the words: "so Remaines a good ffr^d to this day," another hand has added "& his family."

¹ This is followed, in another hand, by the words: "See large Journal, p. 821."

² There are eleven marginal notes in cipher, five of these refer to Separatists. In the first opening of the book, Haistwell has provided a key-alphabet to these notes and an attempt is being made to decode them. At the end of the book there is a page of writing in cipher containing many combinations which so far remain unread. The system of shorthand used is not the same as found in some other Quaker documents.

The committee of editors under Ellwood made numerous omissions. References in the Diary to other Friends' work, as *e.g.* that of Leonard Fell, are passed by. Many names of Friends visited are not transcribed; thus there are about seventy-seven names which may be added to those appearing in the Spence MSS. (Camb. *Jnl.*) and in the *Jnl.* bi-cent. Among these are Col. David Barclay, Giles Barnardiston (named *George* by Haistwell and altered by another hand to *Giles*), Giles Fettiplace, Gawen Lawrie, William Rogers (the Separatist), Rebecca Travers, Richard Vickris, Thomas Waite and Ezekiel Woolley. In addition to the above 77 there are some 90 Friends whose names do not appear in the same connection in the printed *Journal*. As in Spence MSS. (see Camb. *Jnl.* i. xl.) names of ex-Friends are omitted: Charles Harris, John Raunce and John Swinton. As in the Spence MSS. (Camb. *Jnl.* i. xl.) laudatory references to Fox are omitted, *e.g.* "At a market town y^e Woman of y^e house said, that y^e words y^t I spake to her, shee could not forgett, if shee did not see mee again this five yeares" (see bi-cent. ii. 281).

The "about three weeks" (bi-cent. ii. 264) of the visit to William Penn at Worminghurst is much more fully described in the Diary, as also the work of G. Fox in London, and his visit to Lady Conway.

In general the Diary takes the form of an itinerary, but here and there we find records of personal interest.

REMARKABLE CURE

"A Woman was at y^e Meeting, who had gone 14: yeares on her hands & her knees, and thorow y^e wonderfull hand & Arm of y^e Lord, was this year ["this year" crossed through] Restored to her strength again, and can go very well: & It being such a miracle y^t many people goes to see her and after y^e Meeting shee came to G ff: and since her Recovery, so many people going to see her, and shee not [keeping Low in her mind, and in y^e fear of y^e Lord, was much runn into words, so G ff spoke much to her, Exhorting her to fear y^e Lord, and telling her y^t if shee did not keep Low and humble before y^e Lord, y^t shee would bee worse then ever shee had been, and y^e woman was much tendered & confessed to y^e truth."

VISITS TO RAGLEY

"G ff & Edw: Burn and W^m Pardo passed with Geo: Keith to y^e Lord Viscount Conoways at Ragley in Warwickshire to visit y^e Lady: and Van Helment & ffr^{ds} there was very glad y^t G ff came. 19 day G ff and ffr^{ds} abode there and had 2 or 3 houres time wth y^e Lady in her Chamb^r . . . G ff returned to Lord Conway's and there hee and G Keith spent y^t afternoon in Answering p^t of A German booke: and y^e 22 day G ff and G K and Van Helmont were Answering part of a booke w^{ch} y^e priest of y^e pish belonging to Ragley, had put forth ag^t ffr^{ds} and y^e 23 day they spent there in y^e service of truth. . . . G ff returned to Ragley, & y^e 25° day G ff had 4 houres time wth y^e Lady, to her great Refreshm^t and Satisfaction & G ff was to pass away y^e next day, but shee was very earnest for his staying & was not willing

y^e hee should go away. So y^e 26 day, G ff took leave wth ffr^{ds} & passed wth G Keith and B: Doily & Van Helmont to Stratford, and Lyted at an Inn. . . . & G K & Van H returned to Ragley."

WILLIAM MEADE'S COACH

"At Guttershedge was a Larg meeting, being severall ffr^{ds} from London, as also W^m Mead, who not knowing of G ff's being there greatly Rejoiced to see him: and after the meeting Tho: Rudyard came to visit G ff and Returned to London agⁿ that Night, and G ff stayed at Hendon on y^e 21st day [of Third Month]. And on y^e 22 day, William Mead and his wife & G W wife, & A P wife came to Hendon In W^m Meads Coach for G ff. So hee went along with them to W^m Meads house at Highgate, where severall ffr^{ds} from London came to visit him."

Haistwell's Diary forms an important link in the chain of authorities for the printed *Journal*:

The *Spence MSS.* begin in 1649 and take the narrative down to Fox's arrival at Swarthmoor, 25 iv. 1675 (bi-cent. i. 49—ii. 234).

The *Haistwell Diary* takes up the story from Fox's departure from Swarthmoor, 26 i. 1677, and leaves him in London, 24 iv. 1678 (bi-cent. ii. 255-330).

Of the remainder of Fox's life the authorities are, at present, incomplete. The *Little Jorvall Books* (in D) cover the following periods: From the middle to the close of 1681; from 1 mo. 1683 to 7 mo. 1687; from 4 mo. 1688 to 11 mo. 1690.

"Buried like a Dog"

One John EElams wife in Halifax being brought to bed, dyed Sept. 1678, being Quakers would not bury at the church. Dr. Hook¹ come up to R. Scarborough churchwarden to intreat him to hire 6 men to convey her corpse to the churchyard, but he refused, he urged him to goe to the funeral at Sowerby street (the quakers burying-place) and take names of the persons there, he told him it was fitter for his sexton to doe that; he sent two men. When the corps was buried many of the company went to Joshua Smith's a Quakers, and there Henry Jackson spake, the informers upon Dr. Hooks order gave it into the justices, who fined the house for a conventicle zoli, went and levied it, took 8 beasts of Joshua Smiths worth 30li, prized them at 18li.

One mentioned it to Dr. H. saying he had persecuted them severely, no sth he, but I have prosecuted them, and done it out of principles of conscience, for I cannot endure that christian people should be buried like a dog, they had as good (sth he) have hanged a stone about her neck and thrown her into Calder; that sd the other would have been a cats death.

OLIVER HEYWOOD, *Diaries*, ii. 249.

¹ Dr. Richard Hook, Vicar of Halifax, 1662-1688.

Notes and Queries

KEY TO ABBREVIATIONS

D—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

QUAKER METHODISTS.—My old friend, Joseph Smith, in his *Bibliotheca Anti-Quakeriana*, includes a sermon by Johnson Grant, but makes no mention of this author's medley in four volumes entitled *A Summary of the History of the English Church, and of the Sects which have departed from its Communion, with Answers to each Dissenting body relative to its pretended grounds of Separation*, 1811-15. At p. 549 of vol. ii., dated 1814, occurs the following: "Not long ago, while I was curate of Warrington, a new sect sprang up, engendered in that town by the enthusiasm of the Methodists upon the fanaticism of the Quakers, and denominating themselves Quaker Methodists to signify their extraction on both sides. They had all the broad brims and the jockey bonnets, the demure looks and the stiff manners of the Friends; but having, unfortunately, dwelt at one time contiguously to their place of assemblage, I am quite ready to testify, that they had no silent meetings. Their assemblies, indeed, were scenes of the most horrible extravagance and up-

roar, uniting the Methodist vociferation with the Quaker universality of speaking. Here were mothers pinching their children to make them pray, till the poor little wretches squalled. Men, women, children, without distinction, order, or authority, all elevated their voices to the loudest strain of outcry and the wildest pitch of frenzy. I know not whether this miserable body of ignorant people still continue to flourish in their full-blown spiritual pride, and to disturb the whole neighbourhood with their demoniac yells. But until they shall give me a good reason why, agreeably to the direction of St. Paul, all things are not done by their society in order, I shall refrain from setting my foot within their cavern of the winds, or from arguing at greater length against their raving madness."

Query, what is the foundation for this curious tirade?

A.G.

BAPTISTS AND ANABAPTISTS.—Dr. W. T. Whitley, M.A., F.R.Hist. S., F.T.S., of Droitwich,

hon. sec. of the Baptist Hist. Soc., writes :

"There was no such thing as a Baptist Church till 1609 and the name of no Baptist is known before that date. The Anabaptists of the Continent were and are distinct; their English disciples were extremely few, and had little or no connection with English Baptists. The German Baptists of 1720 went *en bloc* to Pennsylvania, and even to the present day hold aloof from the German Anabaptists of 1520 and the German Baptists of 1850."

JOSIAH NEWMAN'S PAPERS.—

The genealogical papers of the late Josiah Newman, F.R.Hist.S., have come into possession of the Society of Genealogists of London, 5, Bloomsbury Square. They contain much of interest concerning Quaker families.

LONG SERVICE (xviii. 46).—

Edmund Stanley has been at the Clerk's table at Kansas Y.M. for forty years—seven years as Assistant, and thirty-three years as Clerk.

William Frederic Wells, of London, whose death took place at Devonshire House, under tragic circumstances in August last, was for forty-seven years Clerk of Devonshire House M.M., acting as such at the last meeting before his death, and for forty-eight years Clerk of London and Middlesex Q.M. finance committee, known as the Six Weeks Meeting. He was a doorkeeper at London Y.M. for fifty-two years.

SIR JOHN RHODES.—"In 1733 the living of Barlboro fell vacant. Sir J. Rhodes had already presented Rev. Phineas Maw in 1682, and Rev. Jas. Cooke in 1699. In 1733 he presented the living to Rev. Francis Bowler. Mr. J. Pole, of Pask Hall, holding that Rhodes being a Quaker could not present the living, presented it to Dr. Samuel Pegge. Thus there were two parsons presented, and the matter was referred to the Bishop, and the case being gone into gave it in favour of Sir J. Rhodes on 29th Aug., 1733." (*The Old Halls, Manors and Families of Derbyshire.*)

JOHN HOLME, OF PHILADELPHIA (xviii. 98).—"John Holme, Esq., the only Baptist magistrate in Philadelphia at the time referred to, refused to act with the Quaker magistrates against the Keithians, alleging that 'it was a religious dispute and therefore not fit for a civil court.' Nay, he openly blamed the court held at Philadelphia, Dec. 6-12, 1692, for refusing to admit the exceptions which the prisoners made to their jury." These were the words of Morgan Edwards in 1777, the earliest reference to John Holme accessible to me just now.

W. T. WHITLEY.

FRIEND BONNET-MAKERS (xviii. 42).—Ann Kewell was a "bonnet and mantle maker" at 17, Devonshire Square. An account of hers, dated 4 mo. 6, 1867, is in D. It is for a bonnet 12/6, and strings, 1/6.

THE SWARTHMORE PRESS LTD.

The Doctrine of Sin.

By Rev. REGINALD S. MOXON. 10s. 6d.

"His criticisms of some modern theories are much to the point. Mr Moxon repeatedly stirs the mind of his readers to fresh activity."—*British Weekly*.

The Christian Revolution Series.

Christian Justice.

By NORMAN L. ROBINSON. 6s. 6d.

A new volume in the Christian Revolution Series, this book is a criticism of the current conception of legal retributive justice and a positive attempt to reach a new conception.

The Christ of Revolution.

By JOHN R. COATES. Cloth, 5s.; paper, 3s.

"A good book . . . It will repay careful study . . . it is a joy from a literary point of view."—*Challenge*.

Christ and Cæsar.

By NATHANIEL MICKLEM & HERBERT MORGAN. 6s. 6d.

"The value of the book lies in its careful and searching examination of different sides of the problem, the arguments advanced by different schools, . . . the book is well worth study."—*The Times*.

The Meaning of Paul for To-day.

By Professor C. H. DODD. 6s. 6d.

"He writes with a wonderful charm and marshals his facts and arguments with consummate skill."—*Challenge*.

Poems of a Riper Experience.

By W. HALL. 5s.

"They are of exalted thought, marked by insight and a power of rhythmic expression which is unusual. The whole work is distinguished by sincerity and devotion."—*S. Wales Daily News*.

The Social Philosophy of Carlyle and Ruskin.

By F. W. ROE. 12s. 6d.

Both an interpretation of two great and related literary personalities of the Victorian era, and a contribution to the history of social thought in England during a critical period.

The International Labour Review.

Monthly 3s., yearly, including postage, 24s.

China, Captive or Free.

By C. REID. 12s. 6d.

This book, by one of wide acquaintance with the official and literary classes of China, is a remarkable revelation. It shows how ruthless has been the treatment which China has received at foreign hands.

Ruskin House, 40, Museum St., London, W.C.1.



HEADLEY BROTHERS
18, DEVONSHIRE ST.,
BISHOPSGATE, E.C.2;
AND ASHFORD, KENT.

BX

76 76

F'9

Price for this issue 3/- ;
for the year, 5/- (\$1.25)

THE JOURNAL
OF THE
FRIENDS HISTORICAL
SOCIETY

VOLUME NINETEEN
NUMBERS THREE AND FOUR
1922

London
THE FRIENDS' BOOKSHOP
140 BISHOPSGATE, E.C.2

American Agents
FRIENDS' BOOK & TRACT COMMITTEE
144 East 20th Street, New York, N.Y.
GRACE W. BLAIR, Media, Pa.

CONTENTS OF NUMBER THREE

	Page
Our Quotation—10	65
The First Publishers of Truth. By <i>Ernest E. Taylor</i>	66
Ministry in Metaphor	82
On Behalf of the King, 1745	83
Obituary—William C. Braithwaite (1862-1922)	87
Jacob and James, or Strength in Weakness	88
Changed Letters, an Anecdote of Stanley Pumphrey (1771-1843)	90
The Journal of a Self-Observer	91
L. M. Hoag on the Death of his Wife	94
Daniel Ricketson (1813-1898)	95
Friends Keep the Ancient Principles of Truth	97
The Beard a Bar to the Ministry	98
Books Wanted	100
George Fox's Leather Suit. By <i>A. Neave Brayshaw</i>	101
The Cambridge "Journal of George Fox"	102
The Rowntree History	104
The Journal of William Robson (1797-1881)	105
John de Marsillac	107
Thomas Wells (1799-1879)	108
Rachel Wilson and George Whitefield	109
The Power of the Press	109
Friends and Current Literature	110
Recent Accessions to D	119
Concerning the Supplements	124
The Household Account Book of Sarah Fell	124
J. J. Green Collection in D	126
Accounts for the year 1921	128

CONTENTS OF NUMBER FOUR

Our Quotation—11	129
Leading the Way	129
Notes and Queries :	
Forster MSS.—John Southam, M.D.—Illegal Burials—Work and Play on Sunday—Margaret Fox—Conventicle Act—Public Friends in Business—Davis-Bumfus Separation—John Archdale MSS.—Brewers Yard—Tones in Preaching—George Fox and Hebrew—Sanderson, of London	136
Index	140

THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A.
Devonshire House, 136, Bishopsgate, London, E.C.2.

For Table of Contents see page two of cover

Our Quotation—10

"Peace will be your companion, and success will crown your labours. May the SUCCESS as well as the PEACE be kept in view, for, if we judge from what some ministers say, their object in preaching and other religious services appears to be almost exclusively to relieve their own minds, as if with very little view towards the benefit that the visited ought to reap thereby."

JAMES MOTT, of New York, to Hannah Field, then on a religious visit in Europe, 1817, printed in Comly's *Friends' Miscellany*, ix. 364.

Among articles in preparation for future issues are :
Hands Across the Sea, or Correspondence between Carletons in Ireland and America, with copious notes.

Some Account of the Society of Friends in St. Austell, Cornwall.

The Brewin Brothers of Cirencester.

The Usshers of Co. Waterford.

Joseph Sams, Schoolmaster and Antiquarian Book-seller.

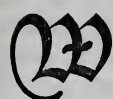
Priscilla Green's Visit to Lord Mount Edgcombe.

Letters from Joseph Gurney, of Norwich, to Joseph Gurney Bevan, of London, 1772-1776, descriptive of the youthful and gay life of prosperous Friends.

Love-making in Ireland. A letter from James Carroll in 1825.

The First Publishers of Truth

A STUDY¹

E are accustomed to think of the First Publishers of Truth virtually in terms of their missionary service only—as Seekers who became Finders, as men called to and sustained in great enterprises by the Divine Spirit, as those who spread the Truth through severe but joyfully accepted suffering.

In some instances the daily lives of these Publishers—their occupations, their financial resources, and the extent to which they were dependent upon the contributions of others whilst travelling or in prison—have been presented to readers in great detail; but, speaking generally, no such study has yet been made of this heroic band of missionaries. It is the object of this essay to indicate some of the material likely to be of help to the future historian. For this purpose the writer has used information placed at his disposal by the Librarians at Devonshire House, by individual Friends with a first-hand knowledge of farms once occupied by some of these Friends, and the published writings of Quaker and other historians.²

It is not possible to decide finally either the exact number or the personnel of the first Publishers of Truth, but we can distinguish fairly accurately between those itinerating Friends with the gift of ministry living in the North West of England whose gospel service had begun by the Spring of 1654,³ and the main body of Publishers whose names and work are described in that invaluable

¹ Being portions of the presidential address given to the Friends' Historical Society in 1921.

² *The Household Account Book of Sarah Fell*, 1920 (Penney); *Working Life of Women in the Seventeenth Century*, 1919 (Clark); *Seventeenth Century Life in a Country Parish*, 1919 (Trotter); and *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, are specially helpful books in this connection.

³ *Beginnings of Quakerism*, 1912 (Braithwaite), 132. *Camb. Journal*, i., 141.

record *The First Publishers of Truth*.⁴ The first named, from sixty to seventy in number, will be referred to here as the Seventy. The whole body of Publishers, amounting to two hundred and eleven persons (one hundred and seventy-eight men and thirty-three women), I shall speak of as the Publishers.⁵

A list of the Seventy follows, giving the chief page of reference in *F.P.T.*, with the place of residence and the occupation so far as discoverable (any subsidiary occupation being given in brackets).

The questionnaire of the Yearly Meeting contained a direction that the trade should be recorded, but this information was not always supplied.⁶

THE SEVENTY. ⁷				F.P.T.]
Airey, Thomas ..	Yeoman ..	(Husbandman) ..	Birkfield ..	266
Aldam, Thomas ..	Yeoman ..	Warmsworth ..	320	
Atkinson, Christopher ..	Yeoman ..	Kendal ..	250	
Audland, Ann ..	Wife of Shopkeeper ..	Preston Patrick ..	244	
Audland, John ..	Linen Draper ..	Preston Patrick ..	254	
	(Farmer)			
Banks, John ..	Glove Maker (Fell-monger & Husbandman)		486	
Bateman, Miles ..	Husbandman ..	Underbarrow ..	245	
Benson, Dorothy ..	Wife of Yeoman ..	Sedbergh ..	251	
Benson, Gervase ..	Yeoman ..	Sedbergh ..	251	
	(Husbandman)			
Bewley, George ..	Yeoman (Gentleman)	Haltcliffe Hall ..	48	
Birkett, Miles ..	Miller ..	Underbarrow ..	265-7	
Blaykling, Anne ..	Sister of Yeoman ..	Drawwell ..	254	
Blaykling, John ..	Yeoman ..	Drawwell ..	250	
	(Husbandman)			
Braithwaite, John ..	Shorthand Writer ..	Newton-in-Cartmel	222	
Briggs, Thomas ..	Husbandman ..	Newton, Cheshire	222	
Burnyeat, John ..	Husbandman ..	Crabtree Beck ..	38	
Burrough, Edward ..		Underbarrow	159,263	

⁴ "The First Publishers of Truth," being Early Records (now first printed) of the Introduction of Quakerism into the Counties of England and Wales. Edited by Norman Penney, with Introduction by Dr. Thomas Hodgkin, 1907, 410 pages.

⁵ According to list in *F.P.T.* In 1658, George Taylor of Kendal mentioned seventy-three Publishers (*Beginnings of Quakerism*, 155).

⁶ See Preface to *F.P.T.*

⁷ This list was discussed with the late W. C. Braithwaite, who, whilst approving generally, said: "There must be a considerable doubtful margin." The late John Handley, of Sedbergh, supplied the writer with a list of seventy-four Friends, used in the preparation of the present list.

Camm, John	..	Yeoman	..	Preston Patrick	256
		(Husbandman)			
Camm, Mabel	..	Wife of Yeoman	..	Preston Patrick	254
Caton, William	..	Secretary	..	Swarthmoor Hall	138
Clayton, Richard	..	Yeoman	..	Gleaston-in-Furness	97
Dewsbury, William	..	Shepherd (Clothier)	..	Allerthorpe	197
Farnsworth, Richard	..	Yeoman (Gentleman)	..	Tickhill	274
Fell, Leonard	..	Husbandman	..	Baycliff	30
Fox, George	..	Shoemaker (Shepherd)	..	Drayton	241-251
Goodaire, Thomas	..	Yeoman (Gentleman)	..	Selby	239
Halhead, Miles	..	Husbandman	..	Underbarrow	263
Harrison, George	..	Gentleman	..	Sedbergh	250
Holmes, Thomas	..	Weaver	..	Kendal	257
Howgill, Francis	..	Tailor (Farmer)	..	Grayrigg	265
Howgill, Mary	..	Sister of Tailor	..	Grayrigg	263
Hubbersty, Miles	..	Husbandman	..	Underbarrow	263
Hubbersty, Stephen	..	Husbandman	..	Underbarrow	263
Hubberthorne, Richard	..	Yeoman (Soldier)	..	Yealand Redmayne	160
Kilham, Thomas	..	Gentleman	..	Balby	120
Lancaster, James	..	Husbandman	..	Walney Isle	33
Lawson, John	..	Shopkeeper	..	Lancaster	234
Lawson, Thomas	..	Gentleman (School- master)			234
Leavens, Elizabeth		" Lower ranke "			260
(who married Thomas Holmes)					
Nayler, James	..	Husbandman (Soldier)	..	Ardsley	10
Parker, Alexander	..	Butcher	..	Bolton Forest	227
Patrickson, Anthony	..		..	Cumberland	33
Pearson, Anthony	..	Gentleman	..	Rampshaw Hall	88
Pinder, Richard	..		..	Wath	272
Rawlinson, Thomas	..	Gentleman	..	Graythwaite	247
Rigge, Ambrose	..	Schoolmaster	..	Grayrigg	265
Robertson, Thomas	..	Yeoman	..	Grayrigg	266
Robinson, Richard	..	Yeoman	..	Countersett	311
Salthouse, Thomas	..	Husbandman	..	Dragglebeck	28
Scaife, John	..	Day-Labourer	..	Hutton	269
Simpson, William	..	Husbandman	..	Sunbricke	235
Slee, John	..	Husbandman	..	Mosedale	51
Stacey, Thomas	..	Yeoman	..	Cinder Hill	5
Story, John	..	Husbandman	..	Preston Patrick	256
Stubbs, John	..	Husbandman (School- master & Soldier)	..		137-8
Stubbs, Thomas	..	Soldier	..	Pardshaw	39
Taylor, Christopher	..	Schoolmaster	..	Carlton	291
Taylor, Thomas	..	Schoolmaster (Bene- ficed Minister)	..	Carlton	214
Tickell, Hugh	..	Yeoman (Gentleman)	..	Portinscale	45
Waugh, Dorothy	..	Servant	..	Preston Patrick	258
Waugh, Jane	..	Servant	..	Preston Patrick	255
Whitehead, George	..	Schoolmaster (Grocer)	..	Preston	252
Whitehead, John	..	Soldier	..	Holderness	297
Widders, Robert	..	Husbandman	..	Over Kellett	34-36
Wilkinson, John	..	Husbandman	..	Preston Patrick	269

Of the Seventy (actually sixty-five Friends) fifty-seven were men and eight women. Of these men Friends the occupations of fifty-three are fairly clear, as follows :

Gentlemen	5
Yeomen (or Statesmen)	14
Husbandmen	16
Wage Earners	2
Millers	1
Craftsmen	4
Shopkeepers	3
Schoolmasters	4
Soldiers	2
Other Professional Men	2
Not ascertained	4

57

Thus, it will be seen that of the men members of the Seventy band, thirty-eight were closely connected with agriculture, seven with trade, and eight with the professions. Of the two soldiers no other occupation is recorded.

Of the eight women two were wives of yeomen and one a sister; one wife of a shopkeeper; one the sister of a craftsman; two serving maids (at Camsgill); and one is described as of "the lower ranke."

Taking into account women Friends, we may therefore say that forty-three of the sixty-one whose occupations are known belonged to the land, leaving nine only to the trading class, eight to the professions, and one doubtful.

This conclusion is confirmed by many general statements in early Friend writings. Thus, William Spurry, referring to the happenings in London in 1654,⁸ says that the popular view was that the City was invaded by "Plaine north Cuntry Ploughmen." Ellwood thought Nayler looked like a "plain, simple Country-man."

If these general descriptions err it is in their lack of recognition of the good education possessed by many of the Seventy. Specific mention is made of this in individual cases, whilst the writing of the missionaries is a rough indication of the same fact.

Penn's *Rise and Progress of the Quakers* states that the first Friends were of the most sober of the several persuasions they were in, "many of them of good capacity, substance and account among men. . . . Some of them wanted not for parts, learning or estate, though then, as of old,

⁸ F.P.T. 163.

⁹ *History of the Life of Thomas Ellwood, sub anno 1659.*

'not many wise or noble, etc., were called' . . . because of the cross that attended the profession of it in sincerity."¹⁰

In the larger number of Publishers the occupations are clear in one hundred and twenty-five cases as follows :

Gentlemen	12
Yeomen (or Statesmen)	17
Husbandmen	28
Day Labourers (men)	6
Women connected with the land	11
Merchants, Craftsmen, etc.	17
Shopkeepers	11
Schoolmasters and Ministers	10
Soldiers and Sailors	8
Other Professions	5
Not ascertained	86

211

Thus, of the Publishers whose occupations are known, seventy-four were engaged in agriculture, twenty-eight in trade, and twenty-three in the professions.

If we may assume that these proportions would hold in the whole body of Publishers, we have this interesting comparison between the Seventy and the larger band :

	The Seventy	The Publishers
Connected with the land	68%	59%
Connected with trade ..	13%	22%
Connected with professions	12%	18%

In other words, the Seventy were drawn more exclusively from the land than were the Publishers, a considerably larger proportion of whom were actively engaged in trade.

These pioneers of a new way of life, the earliest of them resident mainly in Cumberland, Westmorland, North Lancashire and West Yorkshire, experienced a remarkable release of spiritual, intellectual and physical powers as they received God into their hearts,¹¹ and, impelled by His spirit, left their homes and occupations in journeys perilous throughout England, then an open country, one part a wilderness of heath, turf or marsh, the other part unenclosed ploughed fields like those of France to-day. The cities were

¹⁰ Penn's *Works*, v., 228.

¹¹ *Beginnings of Quakerism*, xxxvii.-xxxviii.

so small and isolated that they scarcely affected the lives of the majority of Englishmen. The development of agriculture (common cultivation giving way to individual responsibility for enclosures) brought to the front the tenant farmer and yeoman, and the advance in methods at this period was due chiefly either to the yeomen, or to gentlemen, who, like Cromwell, worked their own land. The social standing of the yeoman was in advance of that of the ordinary tenant-farmer, who in the Stuart period "was neither wealthy, independent, nor interesting."¹² Whilst the labourers were very poor the general body of farmers were prosperous, but the fact that men knew one another better than now mitigated those ills which followed this faulty economic condition. The records of the Publishers as a whole contain many concealed references, and some open ones, to the operation of the Law of Parochial Settlement (1662), the effect of which was "not only to annex the labourer to the parish of his residence and to make him a serf," but "also to enable the opulent landowner to rob his neighbours and to wear out prematurely the labourer's health and strength."¹³

Industry was conducted under what is now known as the "domestic," or "home-system," as distinguished from that of the factory.

The whole of the North West of England was in a backward state. Cumberland was the poorest county in the country, Durham, Westmorland, Lancashire and Yorkshire coming next, in this order. Middlesex was the wealthiest county.¹⁴

Carlisle and Kendal were two of those provincial capitals which formed social as well as trading centres. In 1617 Carlisle is described as "a simple, honest and independent Community who helped one another, were fond of simple pleasures and kind to the poor," but this, of course, was before the Civil War came with its disrupting influences.¹⁵ Seven of the English turnpike roads in Westmorland passed

¹² Trevelyan, *England Under the Stuarts*, 1904, 38.

¹³ Rogers, *Six Centuries of Work and Wages*, 1908, 434.

¹⁴ Traill, *Social England*, 1893, 384.

¹⁵ Ferguson, *History of Cumberland*, 254.

through the old town of Kendal, spread out "like a windmill Saile," remarked a traveller in 1634.¹⁶

Gregory King, the chief authority for the vital statistics of this period, gives the population during the century as about five million persons, and adds information regarding the different grades of society and their incomes from which, after comparing with other figures given in *Six Centuries of Work and Wages*, and *Social England*, I give the following table :

1. <i>Engaged in Agriculture</i> (or deriving main income from land) :			
†Esquires, income of £450	}		
†Gentlemen, income of £280			16,600
Yeomen, income of £50—£90	..		160,000
Husbandmen, income of £42 10s. od.	..		150,000
Farm Labourers, income of £10 8s. od. to £15 12s. od.	..		364,000
Cottagers, income of £6 10s. od.	..		400,000
			<hr/>
			1,090,600 (21.8%)
2. <i>Trade and Commerce</i> :			
†Merchants and traders, £200—£400	..		8,000
Shop-keepers, £45	..		50,000
Craftsmen and Artisans, £38	..		60,000
			<hr/>
			118,000 (2.3%)
3. <i>Professions</i> :			
Office-Holders, £120—£200	..		10,000
Lawyers, £154	..	}	
Naval and Military Officers, £60—£80	..		5,000
Arts and Sciences, £60	..		16,000
Clergymen, £45—£60	..		10,000
			<hr/>
			41,000 (.82%)

Note †Thorold Rogers thinks under-estimated.

Having now surveyed the position in society of the Seventy and of the Publishers, and having glanced at the general condition of the country and its people in the seventeenth century, we are in a position to return to the Quaker missionaries in order to consider additional information affecting their economic position.

The classification of the Seventy and the Publishers connected with the land, made on pages 69 and 70, cannot be exact, the terms used in records not being uniform, even throughout the history of one individual.

Usually "gentleman" may be taken to represent a small to medium "rentier," living on income generally

¹⁶ Curwen, *Kirkbie Kendall*, 12.

derived from the land, but not himself farming, and possibly in a profession. With this definition should be compared the description of Cromwell by Trevelyan,¹⁷ and that of the Publishers, Richard Farnsworth, and Thomas Goodaire—"Yeomen or Gentlemen."¹⁸ Mr. John Fell has pointed out that the gentry in Lonsdale North of the Sands were principally employed in agriculture¹⁹; and Mr. Brownbill has noted that in the same district all engaged in agriculture were a compact body.²⁰

A yeoman was a small landowner—one of a "body in antiquity of possession, and purity of extraction, probably superior to the classes that looked down upon it as ignoble."²¹ In the seventeenth century yeoman was a common description of testators, and esquire rare.

Of these yeomen some were freeholders, others copyholders, or customary freeholders.

The copyhold estates, held by the will of the lord according to the custom of the manor, had acquired the essential quality of ownership in Elizabeth's reign.

The customary freehold was a species of copyhold tenure, but, unlike it, was not expressed to be at the will of the lord. Yet being according to the custom of the manor, the holder had to perform certain duties and services to his lord, who in some cases (*e.g.*, in the manor of which Richard Hubberthorne was a tenant) exacted from his tenants far more than was their due.²²

A special type of tenure (known as "Border Tenant Right"), varying in important particulars from those just defined, prevailed in North Yorkshire, Lancashire Over Sands, the S.W. portions of Durham and Northumberland, and over the whole of Cumberland and Westmorland—in fact, wherever moss troopers and marchmen had been bound to Border Service. The services of these tenants were fixed,

¹⁷ *England under the Stuarts*, 38.

¹⁸ *F.P.T.*, 274-5.

¹⁹ *Illustrations of Home Life in Lonsdale*, 1904, 5.

²⁰ *Swarthmoor Account Book*, xiii.

²¹ Stubbs, *Constitutional History*, vol. iii.

²² J. Rawlinson Ford, *The Customary Tenant-right of the Manor of Yealand*, 1909.

and certain of their estates varied by ordinary deed of conveyance, the name of the tenant being placed upon the court roll for purposes of registration only, and not to complete the conveyance. The rents were small, but the holders were under an obligation during forty days in the year to provide horsemen, bowmen and javelin men for war against the Scots if so required. Fixed payments were made by them on the death of the lord, and there were regulations designed to prevent the breaking up of the estates. These customary estates were considered equal to freehold.²³

Generally speaking the statesman was the equivalent of the customary freeholder. His tenancy, however, was probably allodial—not feudal—(e.g., freehold, without being subject to any rent, service, or acknowledgment to a superior).²⁴

An outward and still visible indication of the relative positions of those early Quakers who were connected with the land is afforded to the present-day visitor who looks over carefully such Quaker homes as those of Swarthmoor Hall (Margaret Fox), Camsgill (John Camm), Drawwell (John and Thomas Blaykling), Low Brigflatts (James Baines), and High Thackmore Head, Grayrigg (almost identical with Francis Howgill's house of Todthorne, which now is only represented by a portion of one wall).

The circumstances of the Swarthmoor Hall household are fully described in *The Household Account Book of Sarah Fell*, which shows that the family income was derived from several and varied sources; that Margaret Fox and her daughters shared the tasks of the house and farm; and so forth.

Probably, at any rate, nine of the whole band of Publishers belonged to the group of which the Fell family stood at the head, namely Isaac Penington, William Penn,

²³ Ferguson, *History of Westmorland*, 1894, ch. x.

²⁴ In *Former Social Life in Cumberland and Westmorland*, the author argues that these estates were mainly held by "customary tenure," adding that several statesmen could trace what was virtually ownership back to the time of Richard II. In 1603, James I. laid a claim to all small estates in the two counties on the plea that the possessors were tenants of the Crown, not of a feudal lord, on which they met near Kendal in large numbers to protest that they had "won their lands by the sword and felt themselves able to defend them by the same means."

John Crook, Christopher Holder, George Harrison, Thomas Lawson, George Bewley, and Thomas Rawlinson.²⁵

It was from this class that Justices of the Peace were selected.²⁶

The yeoman, or statesman, was not in so good a material position as that occupied by Judge Fell; yet the prosperous member of this class was of real account in the community. "He wears russet clothes, but makes golden payment, having tin in his buttons, but silver in his pocket," wrote Thomas Fuller.

As a rule the statesmen were remarkable for independence of thought and action—"people of good repute and esteem."²⁷

Adam Sedgwick, writing of his native dale of Dent (once peopled by Quakers), said: "The Statesmen, it must be understood, were the aristocracy of the dale; they stood somewhat aloof from their fellow dales-men, and affected a difference in thoughts, manner and dress. It used to be said of a lad who was leaving his father's home: 'He's a deftly farrand lad and he'll du weel, for he's weel come, frae statesmen o' baith sides,' i.e., 'He is a well-mannered lad, and he will prosper for he is well descended, from statesmen on both sides.'"²⁸

To this class belonged the Camms of Camsgill, the Blayklings of Drawwell, Richard Hubberthorne, and several other members of the band of the Seventy.²⁹

²⁵ Consult *Household Account Book of Sarah Fell; Working Life of Women in the Seventeenth Century*, ch. ii.; and for a delightful picture of how a gentleman should spend his time, *A Quaker Postbag*, 1910, 1-7.

²⁶ See *History of the Life of Thomas Ellwood*, 13, 114.

²⁷ Testimony to John Blaykling.

²⁸ *Life and Letters of Adam Sedgwick*, 1890, i. 9. The same writer records that "a statesman's house in Dent had seldom more than two floors, and the upper floor did not extend to the wall where was the chief fireplace, but was wainscotted off from it. The consequence was, that a part of the ground floor, near the fire-place, was open to the rafters; which formed a wide pyramidal space, terminating in the principal chimney of the house. It was in this space, chiefly under the open rafters, that the families assembled in the evening." This assists us to picture the groups of "Seekers" helped by George Fox.

²⁹ The original address proceeds to give descriptions of houses and farms (the latter averaging 50 acres with large extent of fell land suitable for sheep) of these statesmen farmers.

The Husbandman³⁰ was the most numerous class among respectively the Seventy and the Publishers. He possessed a small holding at a fixed customary rent and with rights of grazing on the common, and could maintain a position of independence.³¹ As a matter of fact the husbandman might be better off than a landowner in the same district. The holdings generally varied from about half an acre to seven acres or more, and when cows were kept the family was definitely above the poverty line. The husbandmen I am describing were among the most prosperous of their class and might possess an apprentice; the smaller ones had to depend for their living partly upon wages paid by neighbouring yeomen which probably averaged 4s. per week.

The wife of the husbandman did a labourer's work on the holding whilst her husband was working for others.³² In spite of this toil, these wives were the type selected by the wealthy to act as wet nurses for their children.³³

As already noted, this husbandman class contains the greatest proportion of the whole body of Publishers engaged in agriculture, thus differing from the general position in the country in which the freeholders were still more numerous. On the other hand, whilst there were said to be twice as many farm labourers as husbandmen in England and Wales, the Publisher husbandmen were almost five times as numerous as the labourers—a fact confirming the view that the early Quaker leaders were substantial men.

It is also a significant thing that few of the Seventy or of the whole body of Publishers were ordinary labourers or servants. John Scaife was one of these "being of low estate in the world, so for a livelihood was a servant or day labourer."³⁴ Probably Edward Edwards, who lived

³⁰ The term "husbandman" was applied in early times in the North to a manorial tenant—the villein of other districts. Occasionally he was a peasant owning his house and land, and it would appear that in our Quaker records many men assuming this title, or given it by others, were substantially of statesmen rank. According to some authorities, "husbandman" meant originally a holder of "husband-land," a manorial tenant who held two ox-gangs or virgates, and ranked next below the yeoman.

³¹ *Working Life*, 50.

³² *Ibid.*, 58.

³³ *Ibid.*, 305.

³⁴ *F.P.T.*, 269.

for a time with Gervase Benson, was another; and Thomas Lorrimer a third. The petitions to Magistrates and Parliament and Justices infer that the main body of Friends contained many labouring men, and it is possible that three or four of those Publishers I have referred to as husbandmen might with equal correctness be included in the lower class.

As regards women, two serving maids living at Camsgill in 1652, Jane and Dorothy Waugh (eventually Jane Whitehead and Dorothy Lotherington), are the most interesting examples of this class to be found among the Seventy, indeed among the Publishers as a whole. Helped from the Kendal fund, they went on Gospel journeys, and endured imprisonments. Dorothy was one of the passengers in the *Woodhouse* on its voyage to America in 1657.

In the space at my disposal it is impossible to deal with those of the Seventy who were shopkeepers, and those who practised crafts. Interested readers may be referred to the autobiographies of William Stout of Lancaster (1665-1752), and Roger Hebden of Malton (d. 1695) for the former class; and to the Journal of John Banks (1637-1710) for the latter. The *Swarthmoor Account Book* and *Working Life of Women in the Seventeenth Century* give valuable information regarding women's work in crafts.

Only eight of the Seventy can be reckoned as members of the professional class, although among those who received the Publishers several more are to be found, including a doctor,³⁵ physician³⁶ and publisher.³⁷

The different professions represented among the Seventy are these: Minister, Schoolmaster, Soldier, Shorthand-writer, Secretary, Commissary.

As further affecting the economic position of the Seventy, it is important to note that of the amounts granted by George Taylor and Thomas Willan,³⁸ treasurers of the Swarthmoor Fund, it is clear that some went to the Seventy—not to supply their own personal needs or expenses, but for them to dispense to others. Thus Thomas Rawlinson ("gentleman") received 13s. for Friends in Scotland, and various

³⁵ *F.P.T.*, 220.

³⁶ *Ibid.*, 274.

³⁷ *Ibid.*, 318.

³⁸ *THE JOURNAL*, vi., 49, 82, 127.

amounts for Alexander Parker and others (another 10s. on his going southward); John Camm, £2, "to himself or others as he sees cause."

The following among the Seventy were helped personally by the fund: Christopher Atkinson, John Audland, James Lancaster, Edward Burrough ("a Kase of Knives"), Francis Howgill ("cariage of cloake"), John Lawson, Alexander Parker, Miles Birkett ("a pair of stockings"), Anthony Patrickson, William Caton ("a paire of shoes"), Thomas Holmes ("a paire of britches & showes"), Thomas Taylor, Richard Hubberthorne, George Whitehead, Richard Clayton (elsewhere described as "the owner of a small estate"), William Simpson, John Slee, James Nayler, Jane Waugh, Miles Halhead, Thomas Salthouse, Dorothy Waugh, John Scaife, John Stubbs ("ffor Cloathes"), John Story ("ffor Cloathes makeing and furniture and mending"), Elizabeth Leavens ("Clotheinge"), Thomas Lawson ("Wc^h he s^d hee wanted").

This list reveals that fourteen of the Seventy (two being women) I have listed as being connected with the land required assistance in their travels or imprisonments, four connected with trade (one woman), and five with professions.

When money was given to help in maintaining the families of those of the Seventy who were imprisoned, we may conclude either that the wife was unable to "carry on" satisfactorily alone (from incapacity or ill-health) or that the business had declined. C. Atkinson's mother "being sick" received 6s. in 1654; T. Taylor's wife 15s. in 1655; and later T. Taylor's wife and children 10s.

The writings of the early Friends contain little if any information regarding their married life, but in the few cases in which such information is given, this bears directly upon the subject now under review. Thus, the reader of John Banks's Journal will feel that the wife's share of the partnership in material things was too heavy for her to bear, what with the business of fellmonger, the small farm and the bringing up of the children; but it is easier for us to see the importance of these things than to feel the power of the concern which compelled the husband to labour away from his home. To Banks, his wife was a careful, industrious

woman, "a good support to me on account of my travels, always ready and willing to fit me with necessities . . . decent for me in Truth's service."³⁹

Some of the Publishers, whether they wished it or not, much improved their economic position by their marriages, although it will be remembered that George Fox was a conspicuous example of those who took measures not to profit personally by such an event. William Caton, in the original and fascinating account of his courtship of Annekin Derrix, in Holland, began by submitting three questions for Annekin's consideration, the first of which was "whether she would condescend to the thing, he having little or nothing as to the outward." To which she replied: "She did not look upon means but upon virtue." The proceedings went forward, but not without a wonderful amount of consultation with other people, which the modern Quaker would think anything but romantic! Annekin Derrix belonged to a family possessing considerable means, and their short married life was a happy one. When Caton was in prison at Yarmouth in 1664 his wife wrote to him "to buy 20—30 lbs. worth of red Herrings" (presumably for trade), which the turnkey allowed him to do!⁴⁰

In the married life of Thomas and Elizabeth Holmes, the time came (1655) when a baby was born and the mother and the child were lodged in one room in Cardiff where, her husband stated, "shee Labores with hir hands and is not chargable, and as much as in hir lyes shee will keep from being borthensume to any. . . . Nether shee nor hir child must perish." He added: "It was never in us to ly the charge of a child upon A company of new convinced Frinds."⁴¹ As the grey story of the lives of these two young people develops we find that the little child was given up to others, in order to save expense and to allow of its mother continuing her ministerial work. This fact preyed upon the father so much that he appears to have almost hoped that the call to the ministry which his wife had received would cease to exist. Both parents died young.⁴²

³⁹ *Journal*, 1712, 129.

⁴⁰ Swarthmore Mss., iv., 264.

⁴¹ *Ibid.*, i., 203.

⁴² *Ibid.*, i., 196, and Brailsford, *Quaker Women*, 1915, 149-156.

Thomas Ellwood, a friend of many of the Publishers, explains in his *Life* that he and his future wife did not hasten marriage, but went on "deliberately," adding that he did not use those "vulgar ways of courtship by making frequent and rich presents," not only because his outward condition would not bear the expense but because he did not like to attempt to offer a bribe for his friend's affection.⁴³ After marriage, Thomas took care to secure to his wife what money she had as well as what he himself possessed, "which indeed was but little, yet more by all that little than I had given her ground to expect with me."⁴⁴

The spirit of perfect comradeship in spiritual as well as material things evident in the biographical records of, for instance, John Banks, John Camm, and John Audland (all of the Seventy), and their wives, is truly delightful. Their mutual respect, their common aim, the way in which they upheld one another throughout life's vicissitudes constituted a relationship which may be described in the ancient words: "Love is an excellent thing, a great good indeed, which alone maketh light that which is burdensome and equally bears all that is unequal. For it carrieth a burden without being burdened, and maketh all that is bitter, sweet and savoury."

CONCLUSIONS

This study of the First Publishers of Truth leads up to certain conclusions, of which I submit the following:

1. The great majority of the Seventy (namely sixty-eight per cent.) were connected closely with the land either as proprietors, tenants or labourers, or as the wives of these.
2. Next to these in number came the merchant and trader and then, very closely, the professional class, the respective percentages being thirteen per cent. and twelve per cent.
3. Eight of the Seventy were women. At the time of their setting forth on missionary service half were married and half unmarried, two of the latter being maid-servants.

⁴³ *Life*, 216.

⁴⁴ *Ibid.*, 223.

4. Over half of the Seventy may be described as being in a good material position in life, as having a superior education, and as possessing widespread influence in the districts in which they lived.

5. Many of the Seventy and of the Publishers, with their families, followed "secondary" occupations, which proved exceedingly useful to them, especially during those times when the husband was travelling or in prison.

6. The effect of the persecution of the Publishers as a whole (including imprisonment and the spoiling of furniture and stock) was to place some families in a position of economic difficulty. This difficulty was, however, lessened in the case of married men owing to the efficiency of their wives in agriculture and trade, in accord with the general position of women in industry in the seventeenth century.

7. There is evidence to show the special effort made by individual Publishers to maintain themselves and their families in spite of long absences from home; also of the readiness with which the Publisher returned to his daily work after a period of Gospel service in order to provide the material means necessary to support his family, and to engage in further service should he be called to this.

8. A great effort was made by the Publishers who were in prison to maintain themselves and so avoid making any demand upon the funds raised by Friends.

9. Many of the Seventy (about thirty-eight per cent.) received help from the Kendal fund, in order to buy such personal belongings as breeches, shoes, clothes, hats, stockings knives; also Bibles. (In some cases this assistance was given to the wives. Certain members of the group received grants for service-expenditure in the course of travels in Ireland, Scotland, Holland and elsewhere.)

10. In the words of W. C. Braithwaite: "The fraternal joys of the early Franciscans were reproduced among the simple-hearted statesmen of Westmorland," and in surveying the economic position of any one of the Seventy or of the Publishers, it is necessary to remember that the spirit of practical helpfulness animating the whole body contributed to the material as well as to the spiritual welfare of each individual Publisher.

ERNEST E. TAYLOR.

Ministry in Metaphor

IF any of my people inquire where I am, tell them that the old pedlar is moving about, all weathers, from house to house, and from one meeting to another ; frequently offering his goods at public sale. And although he had a very small pack when he left home, it was so unaccountably heavy that he could not walk straight under it ; but thus far, as he has continued faithful, he has parted with a great quantity of goods, and also it must appear admirable [strange] that he cannot perceive his pack is in the least diminished, but considerably more goods in it, so that he judges he has as good an assortment of goods as almost any in his occupation, and although not so flashy, yet proved to wear as well.

Whether it is the profit from the sale of his goods or whether he has grown stronger he must leave. However, his pack being much larger and fuller of goods, he says he can carry it along with ease and walk straight up without groaning or being in the least weary. And as the old pedlar does know most certainly that the goods are not his own, but a living profit is allowed him in the sale thereof, he is anxious to make what he can to himself.

But the poor pedlar is much disappointed in the sale of his goods, for his Master will not suffer him to carry the key of his pack. When he comes to the market among his customers, he must there wait in stillness until his Master gives him the key, and He sometimes stays long and sometimes comes not at all. The poor pedlar is then low, seeing his customers out of patience, laying all the disappointment upon him, and saying, " Why did he call us here to buy and not offer his goods for sale ? " Truly, from the reasonings of man it is provoking—truly the poor pedlar cannot help it, he is so little, so unlearned, and so ignorant that it is not worth his while to attempt to make a temporary key that he might open his pack when he pleased.

From a letter from Abel Thomas (c. 1737-1816), from Providence, R.I., in 1813, printed in Comly, *Misc.* iv. 285.

On Behalf of the King, 1745

THOMAS SAVAGE (1675-1754) was a son of Thomas Savage, of Clifton, Westmorland, and succeeded to his father's farm¹ at this place. He married Alice Hadwen, of Kendal, in 1699; she died in 1718. He was buried at Penrith, "a Minister about eighteen years."

There are several copies of the following letter, the original of which is in the possession of Gilbert Gilkes, of Kendal, and there is in **D** a letter dated 11 mo. 22, on the same subject addressed to Samuel Fothergill. In 1746, a pamphlet was published, entitled *A Summary Account of the Marches . . . of the Rebels, from the time of their coming into England, to the Re-taking of Carlisle by the King's Forces, under the Command of the Duke of Cumberland*, probably written by Thomas Savage, whose name is given as "T—s S—ge" (copy in **D**).

The event so vividly described occurred during the retreat of the Young Pretender, Charles Edward Stuart (1720-1788). He landed in the Hebrides, defeated the forces of King George II and advanced as far as Carlisle and Derby; then retreated and was crushed by the Duke of Cumberland at Culloden in 1746. The battle of Clifton, described by Savage, was the last fought on English soil. It took place on the 17th of December (Tenth Month), 1745.

Clifton 11mo. 29, 1745 /6

Esteemed Fr^d,

By this know thine I rec^d and shall hereby give thee hints of y^e Affair here, as it was from y^e beginning to y^e end. I being both Eye and Ear Witness of y^e truth thereof, but in y^e first place I cannot easily omit acknowledging y^e great Favour and protecting hand of Providence to us manifested in so great a danger as thou by y^e following Acc^t mayst understand.

First as to y^e rebels, when they came south we did not Suffer much, they seem'd to have a great assurance that

¹ Now known as Town End Farm. See *Trans. Cumb. and West. A. and A. Soc.*, new series, vol. xii. (1912), p. 141.

they would proclaim their King in London upon the 24th last mo. and crown him on New Year's day, and then they would send Geordy (as they call'd him) to Hanover, and they should tread down his turnip Garth dyke, highly disesteeming our Noble Duke² (calling him Geordy's Lad and Geordy's Wolley with many more opprobrious Speeches). But in their return North they were Cruelly Barbarous and Inhumane when here, for their heads gave them Liberty to plunder for 4 hours, and then to burn Lowther, Clifton Bridge and Penrith, and some say for 6 miles round, but thanks to y^e Most High, whose Power is above the Power of Man often preventing y^e Wicked from y^e prosecution of their designs which certainly was y^e Lord's doing in bringing forward our Noble Duke and his Men in y^e very hour of great distress; as for my part I must Ever Love and Esteem him as a Man of Worth.

Now I shall give thee to understand y^e Beginning and End of y^e Engagement. First; the Rebels Hussars being gone past to Penrith came riding back to my door in hast between 1 and 2 in y^e Afternoon, and in about 1 hour after came back again, driving up y^e rear of their Army with Whips to my door, and then some others took their place and they wheel'd and set themselves in Ambush against my Barn side, being so enclosed wth cross houses that our King's men could not see them till upon them. But we, not knowing their design, yet, firmly believed it to be Evil and so went into my house, but could not long be easy but ventured forth again, and looking about I Espy'd y^e heads of y^e King's men appearing upon a Hill, ab^t 400 yds south of my house, for w^{ch} my heart was in pain believing that a great numb^r of them might be cut off before they were aware. So our Care was great to get y^e King's men Notice, for w^{ch} my Son ventured his Life and gave them Notice ab^t 300 yds before they came at y^e place when in y^e meantime they laid a second Ambush ab^t 100 yds nearer y^e King's men, and y^e King's Men with some Yorksh^r hunters came down and so soon as they were opposite to y^e 1st ambush y^e Rebels Fir'd upon them but did no Execution, and then issued out of y^e Ambush at my doors, and a furious Firing they had, the King's Men Acting y^e nimblest and quickest y^t ever my Eyes beheld, not

² William Augustus, Duke of Cumberland (1721-1765), third son of George II.

one of them receiving any harm ; some Horse followed y^e former so that in a few minutes y^e Rebels ran away like Madmen, and close by my doors one of y^e Rebels was bro^t down and taken, and another of them was also taken at y^e same time, who was their Cap^t Nam'd Hamilton, both w^{ch} were bro^t up to y^e Duke, then all was still for ab^t an hour in w^{ch} time I abode in my house, the King's men still standing on y^e Common, in w^{ch} time my Son³ went over a Little Green to see if he could get y^e Cattle bro^t into their houses, but seeing it was in vain came homeward again when 4 Rebels on horseback seiz'd him, calling him a Spy, and had him down under their horses feet, Swearing desperately many times they would shoot him, and 3 of them commanded y^e 4th to shoot him w^{ch} he first attempted wth his gun then pistol, but neither would fire, so he Escaped and came in. A little after w^{ch} I was grown uneasy to go out w^{ch} I ventur'd to do, and looking ab^t me I saw y^e King's Men standing upon y^e Common as before, and turning me about I saw y^e Rebels filling y^e Town Street North of my house, as also running down and lining y^e Hedges and Walls, even down to my house on both sides ; then I was in great pain for y^e Duke and his Men, it beginning to grow darkish, but I ventur'd my Life and stood a Little off and wav'd my hat in my hand w^{ch} some of them discovering, One came riding down towards me, and I called to him and bid him cast his Eyes ab^t him and see how y^e Town was fill'd, and y^e hedges lined, after w^{ch} he return'd, then a party was dismounted and came down to meet y^e Rebels, and in y^e time of Stillness as above they had sent off a party with their Horse to plunder and burn Lowther hall and was also plundering our Town leaving nothing they could lay their hands on, breaking locks and mak^g ruinous work even to our Victuals and little Children's cloaths of all sorts.

Now it beginning to grow darkish and y^e Rebels so thick ab^t my house that we had no hopes of saving our lives, we concluded to leave y^e house and get into y^e fields if we could, but in y^e middle of my Orchard we were parted by y^e Rebels, one part of us drove into y^e fields and the other part into y^e house severely threatened wth tak^g our lives, never expecting to see one another any more alive, and we were

³ Probably Jonathan, who appears to have been the only surviving son, b. 1712.

not only so, but a Son-in-Law⁴ and his Family were under y^e like circumstances, for they seem'd more severe upon us than upon others. Now to come to y^e matter above again we were not all got to our fireside, before y^e firing on all hands was dreadfull, w^{ch} continued ab^t half an hour, in w^{ch} time was kill'd of y^e King's Men 10 and 21 wounded, and y^e Duke's Footman taken Prisoner who was retaken and of y^e Rebels was killed 55 and many wounded, and that night and early next morning there was 70 in Custody and after y^e heat of firing was over all seem'd still a little space, after w^{ch} some came and broke in at my Court Doors, then came to y^e house Door calling Sharply to open, but we believing it to be y^e Rebels, I would not open, when they began to be sharp and orders were given to fire (they supposing y^e house to be full of Rebels) but I call'd and said I would open as fast as I could, and y^e first words said to me were Can y^e Duke lodge here this Night to w^{ch} I answered wth pleasure. Yes. And pleasant and agreeable Company he was, a Man of good parts very Friendly and no pride in him ; much more on this head I could say if it would not be tedious to thee, but am like to think I'm already tedious, Yet I shall mention one thing more, very remarkable, w^{ch} was, our Cattle were all standing among the Slain Men, and not any of them hurt, as also those that were banished from our house and came in again next morning, w^{ch} y^e Duke's men said was a Wonder they were not all killed : our next Neighbour being shot at y^e same time. Thou mayst know also that I had y^e Duke of Kingston⁶ and Duke of Richmond⁷ wth ab^t 100 Men and as many horses.

One thing I have not yet mention'd w^{ch} was a thing erected by y^e Rebels, like a Scaffold behind a wall at y^e corner of my house, as we believ'd to cut off any that might come in at my Court, w^{ch} if it had not been so that they fled, y^e Noble Duke had stood a Bad chance there. But I am afraid thou canst scarcely read this, if thou thinks of showing

⁴ Thomas Savage's daughter, Mary, married William Sutton in 1730 and his other daughter, Hannah, married Josiah Walker in 1733. For their son, Thomas Walker, b. 1735, see below.

⁵ It is said that the tree under which the Rebels were buried is still standing.

⁶ Evelyn Pierrepont, second Duke of Kingston (1711-1773).

⁷ Charles Lennox, second Duke of Richmond (1701-1750), lieutenant-general, 1745.

it to any I would have thee copy over what thou thinks proper and then show it to whom thou wilt, Even if it be to y^e King I shall be easy because I know it to be truth.

I conclude thy friend

THO. SAVAGE.

In the diary of the travels in England of Samuel Smith (1737-1817) of Philadelphia, printed in Comly, *Misc.*, vol. ix. (1837), p. 127, we read, *anno* 1790 :

On our way to Kendal, we stopt at Thomas Walker's at a place called Clifton, where the rebel army in 1745 and some of the King's troops had a skirmish. Thomas Walker was then a lad, and being sent on an errand before it began, was in some danger ; but running off in a fright, he did not get home till next morning—to the great anxiety of his parents.

Obituary

WILLIAM CHARLES BRAITHWAITE (1862-1922).

Although numerous obituary notices have appeared respecting the life and work of W. C. Braithwaite, it is due that a brief reference to the value of his services as an historian should be made here—in a publication in which he took much interest, to which he was a valued contributor, and from which, for his historical work, he obtained a considerable amount of information.

W. C. Braithwaite's death will for long be felt as a great loss to Quaker historical research, for he readily placed his wide knowledge at the disposal of other workers, and his assistance was never sought in vain.

He was President of the F.H.S. in 1905-6.

In the Annual Report of the Library and Printing Committee of the Meeting for Sufferings is the following :

Only as time goes by shall we fully realise the loss to our work by the death of William Charles Braithwaite. He was one to whom the most difficult and varied questions could be addressed with the certainty of receiving a wise answer. His histories will remain a testimony to his scholarship, and their value is the greater because the historical facts have been interpreted in the light of the inner spirit of Quakerism.

Jacob and James, or Strength in Weakness

“ **W**HILE Jacob Ritter resided at Springfield, Pa., he accompanied James Simpson on a religious visit. On their return home, James appointed a meeting at Easton ; they put up at a public house and Jacob undertook to make arrangements for the meeting ; for this purpose the court house was obtained though not without opposition from one influential individual.

“ James, who was probably aware that there had been some difficulty about the meeting, and seeing the people assemble in crowds, became very much depressed. He sat for a while in the chimney corner, questioning the rectitude of his proceeding in appointing the meeting ; in this state of feeling, he ordered his horse to be put to the carriage, and, like the prophet Jonah, was going to flee from the word of the Lord.

“ At this critical juncture, Jacob arrived and inquired of the ostler, ‘What does this mean?’ The reply was, ‘The gentleman ordered his horse.’ ‘Well, I order him back again,’ said Jacob. The horse was put away, and when Jacob walked in, he found James, who was under a great weight of exercise, preparing to go. He was very glad to see Jacob and wished him to take charge of the meeting.

“ Jacob said, ‘That wont do, James, but thou must go to the meeting thou has appointed, and I will go with thee.’ James said, ‘Thou must do the preaching then for I cannot.’ Jacob replied, ‘Never mind about the preaching, nobody has asked thee to preach, but let us go to the meeting ; that is the first thing to be done.’

“ James went in great fear and trembling, and Jacob felt brotherly sympathy, with him. For some time James sat with his head bowed almost to his knees, but at length light sprang up and he was enabled to proclaim the truth in the demonstration of the Spirit and with great power and the meeting concluded under a solemn covering.

"The individual who had thrown difficulty in the way of appointing the meeting was now so changed in his feelings that he gave the Friends a pressing invitation to dine with him, but Jacob said, 'No. Thee throwed cold water on this concern in the beginning and now we must go to the public house for our dinner.'

"After dinner they passed quietly away, 'rejoicing for the consolation' which they felt for this little act of dedication; and when they had ascended an eminence out of sight of the people but within full view of the town, James stopped his carriage, and, looking back, exclaimed, 'Oh! Easton, Easton, thou hast had a broadside to-day.' Jacob replied, 'Ah! thou can brag now but remember how it was a while ago in that chimney corner.'"

Jacob Ritter (1757-1841) was of Dutch extraction and born at Springfield, Bucks County, Pennsylvania. He was a soldier in the War of Independence, was taken prisoner and released by intervention of a friend of the British general, Lord Howe. In 1778 he was married to Dorothy Smith; they removed to Philadelphia, and attended the Lutheran church. But a while after he began to attend Friends' meetings and was later joined by his wife. He felt it right to visit among the sufferers from the yellow fever of 1793 in Philadelphia, and one day as he was going along the street he saw a corpse brought to the Friends' burying ground and only one Friend following. He joined and they stood one on each side of the grave while the corpse was buried. Each went his way home and both were taken ill with the fever. The other Friend, the eminent Minister, Daniel Offley, died.

After years of widowhood, he married, in 1802, Ann Williams of Buckingham, and after settled at Plymouth, in Montgomery Co., Pa. He did not travel much in the ministry and was more conversant with Dutch than English. A little book of his *Memoirs* was edited by Joseph Foulke and published in Philadelphia in 1844 (copy in D).

James Simpson (1743-1811), of Philadelphia, was a prominent Minister, who travelled much in his own country. Robert Sutcliffe, in his *Travels in North America*, 1804-6, describes Simpson thus:

"He follows the occupation of a broom-maker, and frequently comes down to Philadelphia in a handsome little carriage, loaded with his manufactures. Although a broom-maker, yet few pastors stand higher in the estimation of their flocks than he does.

"In his external appearance, he is thin, and upwards of six feet high; his visage is very long and nearly of an Indian complexion, with small, quick eyes corresponding. In the gallery he commonly wears a dark coloured cotton cap, fitting close to his head, and over his shoulders a long dark coloured cloak. He is not less remarkable in his manner

when exercised in the gallery. He uses considerable action and gesticulation, and his testimonies, in general, are almost a continual exposition of the Mosaic Law with references to the counterpart in the Gospel dispensation, which he explains with a volubility of expression and quickness of recollection that are astonishing to a stranger" (pp. 248, 250 and cp. p. 83—"J.S.").

A pen-picture of J. Simpson, in the *Fourth and Arch Streets Centennial*, 1904, p. 44, concludes with the words :

"Guiltless of writing rhymes, he was yet a poet and throngs of bright images, carrying forcible conviction and Christian instruction, flowed from his lips" (see also pp. 53 ff).

Rebecca Jones describes his death :

"After the short illness he made a peaceful and happy close. Lying down with his clothes on and requesting to be turned on the other side he said : 'It is done,' and ceased breathing." (*Memorials*, 1849, p. 339.)

Changed Letters, an Anecdote of Stanley Pumphrey (1771-1843)

IN the "Journal of William Robson" (see page 105) we read the following :

"8 mo. 24. 1817. Spent the evening in the company of Stanley Pumphrey, a friend from Worcester, a traveller in the glove line, an extraordinary account of whose late wife is given in the 10th Vol. of *Piety Promoted*. He appears to be a very agreeable friend. . . . He is very full of anecdote, one of which was rather a singular one :

"During the time he was a bachelor he had occasion to write to a woman friend at Liverpool on business. About the same time it appears a woman friend of Worcester wrote to the same female to request her to procure her a young woman for a servant. The Liverpool friend answered both the letters, but unfortunately directed the one addressed to Stanley Pumphrey to the female and that to the latter to S.P. What was Stanley's surprise on receiving a letter to this effect :

" 'Dear friend. I think I have found a young woman that will just suit thee. I have spoken to her parents respecting it. They consent, and the young woman herself is quite agreeable.

" 'I remain, etc., Thy friend.' "

"Joshua Dawson (the great quaker) was buried in a field, Dec. 29, 90, aged 73, has been a sp. court man before the warre "

OLIVER HEYWOOD, *Diaries*, ii. 157.

The Journal of a Self-Observer

READERS of Quaker history are well acquainted with the *Spiritual Diary* of Dr. John Rutty (1698-1775), "the most extraordinary and unique Quaker document for a study of excessive fear of the 'creature' and for an exhibition of a life-long battle with self."¹

In the first volume of *Friends' Miscellany*, edited by John Comly (Philadelphia, 1834), there is a record of another Friend's soliloquies and reflections which may be placed alongside those of John Rutty.

James Hamton, son of Benjamin and Ann Hamton, of Wrightstown, Bucks Co., Pennsylvania, was born in 1764.

In the year 1784 he commenced school-teaching in his native place. He wrote :

Being young, and naturally diffident I found myself ready to sink under the labour. My anxiety to discharge my duty among the pupils in a proper manner was, for some time, so great that I scarcely could sleep, or get from under the solicitude day or night.

Two years later Hamton accepted the position of head of the Montgomery Free School, which he found "very large and troublesome, being composed of almost all sects and denominations."

He was much helped and his spirits cheered by association with Dr. Charles Moore and his wife, Milcah Martha, who treated him with great kindness. But even here he could write :

All nature seems reviving this morning. The fruit trees are blossoming, the woods thicken with the opening buds, and among the branches the winged choir, sweetly melodious, warble forth their morning hymns to the benevolent Father of the Universe. Why, then, O my soul ! Why art thou so languishing ? Why, amidst all this profusion of gaiety, art thou so dejected ?

When his friends, the Moores, removed into Philadelphia, James quitted Montgomery and followed them, though his arrival in the Quaker city did not tend to any mental uplift.

¹ R. M. Jones, *Later Periods of Quakerism*, 1921, p. 65. John Baldwin's *Diary or Journal of Time* (1794, etc.) is another example (Comly, *Misc.* v. 249).

Since my arrival here, which was but a few days ago, my mind has been in a low, abased situation. Being among strangers, I have felt as a poor pilgrim, wandering much alone in this wide world.

On 2 mo. 1, 1787, he recorded :

Mental poverty hath been much my portion of late, and I have seemed to myself as a poor deserted wanderer in this wide and wicked world.

Somewhat later in the same year, James Hamton returned to Wrightstown, and began again, though reluctantly, the keeping of school. Here again he committed to paper many of his pathetic lucubrations.

Through unwatchfulness and the depravity of my heart, have this day been guilty of much vain, unworthy behaviour.

Of what this unworthy behaviour consisted we have hints in the following :

At a public examination of my school, evinced rather an unbecoming solicitude to display my children's literary improvement.

Accepted an invitation to go into the water and bathe. It was, as often heretofore, productive of much levity and folly.

A game of ball at noon ; lost ground by unwatchfulness.

Relapsed :—a game of ball, attended with unseemly mirth. Alas ! unworthy me !

Through a lamentable degree of weakness was led to repeat yesterday's folly at ball.

A return of weakness—a game of ball.

A game of ball, attended with noise and folly.

Further games of ball are recorded and regretted, also other forms of amusement.

A spell of play with the boys. Often heretofore induced to this, through a sensible want of corporal exercise ; but always feel a strong conviction for it, and find that even health, the most valuable of all outward blessings, is not to be purchased at the expense of the least virtue.

At noon, took a game or two of hand-ball with boys, at which I was full of laughter and folly.

Other remarks at this period are :

In discourse with a person laughed indecently.

Mind in darkness.

Comfortably regular.

Nearly fifty children to take care of to-day.

Preserved comfortably, steady, laboring for patience and a faithful discharge of duty among them.

A poor dull meeting.

Nearly a vacuum.

In Seventh Month, 1789, James Hamton resigned his post once more, turning from teaching boys to sharing with Joseph Inskeap a school for girls in Philadelphia, and again boarded with his friends, Dr. Moore and his wife.

References in his soliloquies to the girls under his care are fewer and there is no mention of their games.

Deeply exercised in the school. Endeavoured to ease my mind by seriously addressing those children whose conduct was improper. Much good, I have no doubt, would have been the consequence had the *manner* been as unexceptional as the *matter*.

We close with an extract from a "Eulogium on a very amiable Pupil, Anne Anderson, daughter of William Anderson, of Philadelphia, written chiefly to benefit her surviving companions":

Dear, lovely maiden! how can we but lament the loss of thee! So some fair floweret of the vale, scarce beginning to unfold its fragrant foliage on the mild bosom of spring, torn from its native stalk, is cast forth to rise no more. But restrain your tears, ye sorrowing relatives. Amanda is happy. Pleasant thought! Even now, perhaps, numbered among the beautiful spirits, a smiling seraph, she exults in glory, forever separated from the temptations, the sorrows, and vicissitudes of human life.

Ye dear and tender companions of Amanda, who loved her when living, and at her death, dropped over her the tear of commiseration, remember her and be instructed.

James Hamton died, somewhat suddenly, on the 7th of Eighth Month, 1792, unmarried and only twenty-eight.

We see Friend Hamton in another light when we are told that he compiled "an excellent compendium of English grammar."

"Jonathan Lacock near free school at Halifax, a quaker, and his wife—their eldest son going to cut a tree fell down on Thursday, Dec. 16. 80 was taken up almost dead, since then his lower parts from middle downward are indeed really dead, he hath no sense or feeling of them at all, strike, prick, punch them he cannot feel, there he lyes still as a sad spectacle—this is Decemb 26, 80, he dyed and was buried in their own garden Jan. 8, 1689, Lord sanctify it—two quakers spoke" . . .

L. M. Hoag on the Death of his Wife

Lines written by L. M. Hoag in Thomas Maw's summer-house at Needham Market, on the second anniversary of the death of his wife, 6 mo. 17, 1845 :

Oh gloomy Morn ! two lonely years have passed
Since death's dark shadow o'er my way was cast ;
Whose ruthless hand tore from my arms away
The lov'd companion of my youthful day.
Tore from my arms away ! Shall I repine ?
The blow was ordered by a Hand Divine.
He lent the treasure—with it I was blest ;
He took the gift to crown with endless rest.
Oh ! gracious Father all whose ways are kind,
Oh ! sanctify the chastening thus designed.
Now that this dear, this blissful bond is riven,
Lead up my soul and fix my love in Heaven.
Be Thou my guardian, Thou my constant friend,
That when my pilgrimage is at an end,
I may unite with all the ransomed throng
Who in Thy praise pour forth their soul in song.
Beyond all pain—in deathless climes above,
May I unite with her, my sainted love,
In telling of Thy mercies and Thy grace,
Rejoicing ever in Thy glorious face.
But while I tarry in this vale of tears
Guide me by faith and chase away my fears.
Whatever thing I ask, if ill, deny—
And though unasked, whate'er is good, supply.

Lindley Murray Hoag (c. 1808-1880), of Wolfborough, N.H., visited the British Isles in 1845 and 1853. His first wife, Huldah (Varney) Hoag, died 17 vi. 1843, aged 42. See *Memoir*, 1845 ; *THE JOURNAL*, xiv. 72 ; and elsewhere.

Daniel Ricketson (1813-1898)

JN xix. 47 there appears a short account of this Friend, of New Bedford, Mass. By the kindness of his son, Walton Ricketson, of New Bedford, who has sent over on loan his private copy of *Daniel Ricketson, Autobiographic and Miscellaneous*, edited by Anna and Walton Ricketson (New Bedford, Mass.: Anthony, 233 pages, 1910), we have been able to learn more of this Quaker family.

Daniel Ricketson's ancestors were Friends for several generations. His grandfather, Daniel (1745-1824), "always wore the dress of the Society of Friends, which was usually a light drab coat of good English broadcloth, long dark velvet waistcoat and silver buttons, and velvet or cloth breeches, silver knee-buckles, and silver shoe-buckles, or top boots in cold weather; a broad-brimmed black beaver hat, and a handsome silver mounted cane with ivory head completed his dress, except in cold weather an overcoat of drab" (p. 7).

His wife, Daniel's grandmother, was Rebecca Russell (c. 1747-1837), daughter of Joseph Russell and Judith Howland.

Her father was in his time the most wealthy person in the place and the first who engaged in the whale fishery in New Bedford, or Bedford as it was first called. The place received its name from a suggestion of Joseph Rotch, who early removed from Nantucket to Bedford, the family name of the Duke of Bedford being Russell, and the old man was sometimes called 'the Duke.' He gave the lot of land, about $\frac{1}{2}$ an acre, on which the large brick meetinghouse of the Society of Friends stands, the present [1858] worth of which must be nearly \$8000. Joseph Russell was probably descended from John Russell, who came from Pontipool, Monmouthshire, England, and established an iron forge at Russells Mills, Dartmouth (pp. 8, 9).

Joseph Ricketson (1771-1841), father of Daniel, married Anna Thornton (1786-1827), of Smithfield, R.I.¹ and the son, Daniel, married, in 1834, by non-Quaker ceremony, Louisa Sampson, of Plymouth, Mass., and secondly, at the Friends'

¹ She was a daughter of Elisha Thornton (c. 1745-1815), "a tall, venerable-looking man, in the old dress of Friends, whose memory has ever been held sacred by his family and a large circle of friends" (p. 11).

Meeting House, Apponagansett, Angeline, daughter of Philip and Eunice Kelly Gidley, of Dartmouth, Mass.

D. Ricketson lived on Elm Street, New Bedford, till 1845; later he lived at Brooklawn, three miles from New Bedford, in the grounds of which stands the Shanty, where he meditated and wrote, and received many of his friends.

Much of the book is occupied with correspondence between D. Ricketson and many noted people—among them J. G. Whittier, L. Maria Child, William and Mary Howitt and their daughter, Anna Mary Watts.

There are numerous illustrations, including portraits from busts by Walton Ricketson.

Whittier wrote to D. Ricketson, under date 10 mo. 13, 1887:

My dear Friend.

I am glad to get a letter from thee. I always think of thee as a true lover of nature and retirement from the noise and push and greed of the world.

I find it difficult to avoid strangers who seek me out and occupy my time, and sometimes greatly weary me, as my health is very delicate. They prevent me from seeing and writing to my real friends with whom I have much in common. . . .

With love and sympathy,

Thy old friend,

JOHN G. WHITTIER.

The letters to and from William and Mary Howitt and their daughter, Anna Mary Watts, are interesting. In July, 1869, D. Ricketson wrote also to William Howitt's brother, Richard, but he had died (5 ii. 1869) before the letter arrived. William Howitt replied:

Probably, you may have wondered that he had not yet replied to it, but some months before your very friendly communication, he had passed the narrow gate which leads to life eternal. He departed this life in February last at Edingly, near Southwell in Nottinghamshire. You wish him in your letter ("a kind heaven's best blessing")—he has received it in the invitation to heaven itself. My dear brother's life and principles had prepared him for the advancement to a higher life. He was, like me a spiritualist, and the knowledge therein desired had taken away all the terrors of death, and made easy that transposition which to the mere lover of this material existence is commonly so hard. . . .

He loved poetry. His life was a poem, the poetry of peace, nature and independence. He made one adventurous step, a visit to the Antipodes, but this was through the attraction of the company of our youngest brother who settled there.

Mrs. Watts wrote from London in August :

Richard Howitt breathed his last painlessly in a fainting fit shortly before attaining his 70th birthday. My sister [Margaret Howitt] attended him in his last illness and placed around his beautiful, venerable head as it lay in its coffin, bunches of his favorite flowers, purple violets, and at his feet a bunch of for-get-me-nots as a symbol that his footsteps on earth shall not be forgotten. His mortal remains were laid to rest in the burial ground of the Friends at Mansfield, where his grave is amidst those of his early friends and kindred, shaded by a group of trees which he loved.

He printed a little volume² about two years since, containing a few poems from his earlier volumes, together with later poems, some of which we think very charming. He never married. He divided his time between agriculture and poetry. Wandering about his fields his poems were matured and hummed over to himself.

In 1869 D. Ricketson issued a volume of poems entitled *The Autumn Sheaf* (a copy of which has been on loan in D), and later he wrote a History of New Bedford.

Friends Keepe the Ancient Principles of Truth

1. Att a word, in all yo^r callings & dealings, without oppression
2. to y^e sound Language, thou, to everie one.
3. yo^r testimony agst y^e worlds fashions
4. Agst y^e old Mashouses & their repaireinge.
5. yo^r testimony agst y^e priests, their tythes & maintenance
6. against y^e world joyninge in marriage, & y^e priests & stand upp for gods joyning.
7. agst swearing & y^e worlds mañers & ffashions
8. & agst all lousenes, pleasures & profanenes whatsoever
9. & agst all y^e worlds wayes, wor^{ps} & religions, & to stand up for gods
10. And see y^t everie one y^t hath done wrong to any one y^t they doe restore
11. And y^t all differences bee made upp spedily,
12. And y^t all bad things bee judged spedily, y^t they doe not flie abroade, to Currup^te peoples mindes
13. And that all Reports bee stopped to y^e defameing of any one.

G. ff.

From the Minute Book of Swarthmore M.M. 1674, in D.

² Copy in D ; also his *Impressions of Australia*.

The Beard a Bar to the Ministry

JOSHUA EVANS was a native of West Jersey, being born at Evesham in 1731. He was a man of decided religious views and held opinions in advance of his times. He took up the cause of temperance and decided that the use of spirituous liquors during time of harvest was pernicious. He is mentioned in Anthony Benezet's work, *The Mighty Destroyer Displayed*, printed in 1774:

He offered sixpence per day more than other farmers, to such labourers as were willing to assist in bringing in his harvest, on condition that no spirituous liquors should be used in his fields.

Joshua Evans was also concerned to promote peace and goodwill among men and he conscientiously refrained from the use of articles the duty upon which was appropriated to promote warlike measures. He abstained also from the use of animal food and of leather made of the skins of beasts that had been killed. "His dress was of domestic fabrication, altogether in its natural colour, and clear of superfluous appendages."¹

As other Friends had been known to travel in a path almost as narrow, Joshua Evans' progress thus far does not appear to have excited doubts in the minds of his brethren generally. But when he permitted his beard to grow, many of his friends became uneasy, apprehending he was running beyond the motions of truth into unprofitable imaginations.

The matter of the beard was taken up by the Select Q.M. of which Evans was a member, and a committee was appointed to visit him, "on account of his wearing his beard and other singularities." The committee had a good time with him, but "they left him with his beard on, much as they found him, none having power, or a razor to cut it off."²

In the Y.M. the beard was such a cause of offence that the seats around near where he sat were avoided by all his friends save one, William Blakey, who, under a sense of duty, took a place beside him, "much to his mortification," as he stated when he related the circumstance many years afterwards.

¹ Quotations are from an account of Joshua Evans in Comly's *Friends' Miscellany*, Philadelphia, vol. 1 (1834).

² John Hunt's Journal in Comly, *Misc.*, x. 241.

Joshua Evans brought a concern to travel as a Minister before his M.M. on numerous occasions, but a certificate was as often refused³ until some of the younger members, usually silent, expressed their approval so strongly that "after thirteen or fourteen years struggle, he was liberated to visit New England. This was in 1794," and apparently he was well received, as he revisited this Northern Y.M. more than once, also other parts of the American States.

While the subject was before Haddonfield M.M. a Friend of Moorestown, N.J., John Hunt, wrote a long letter to a Haddonfield Friend, beginning: "I suppose our friend Joshua's beard is the chief obstruction. . . . To hinder him in his religious services on account of his beard, I cannot see to be right."

Then follow pages of pogonological lore to prove that many noted people wore beards—Bible characters, martyrs, "whom William Penn mentions with great respect," "From some accounts the Holy Pattern did wear his beard." George Fox "was a spectacle of wonder to the world."—When John Woolman landed in England many Friends were much straitened with his appearance.

Joshua Evans died in the autumn of 1798. A vast concourse of people attended his funeral, including many negroes and Indians. His death closed the prospect he had entertained of visiting Europe.

In the tenth volume of *Friends' Miscellany* appears "Joshua Evans's Journal," where it occupies rather over two hundred pages. It reminds us of the Journal of his fellow townsman, John Woolman, being less full than other Journals of names of persons and places, and more occupied with reflections on the condition and manner of life of Friends visited. Like John Woolman, Joshua Evans bore about with him a troubled mind and tender conscience and expressed disapproval of many things he saw, as for instance the system of slavery; the frequent use of spirituous liquor and tobacco; an unnecessary provision of food at times of Quarterly Meeting; "the practice of calling children and others by nick-names, such as Jack, Harry, &c. "; "among things superfluous and improper, that of giving children three names."

³ His father, Thomas Evans, was once refused a certificate to visit Old England, but we do not know the reason for this refusal.

Whilst many of his friends considered his beard as a hindrance to his religious service, he expresses quite different views :

The wearing of my beard, I believe, hath been of great use in the cause I am engaged to promote ; for I apprehend thousands have come to meetings where I have been, that otherwise I should not have seen ; many being induced, in great measure, to come on account of my singular appearance. And yet many of these have been among the most tendering seasons.

Books Wanted

(For previous lists, see xiv. 88, 121 ; xv. 119 ; xvi. 17 ; xvii. 120 xviii. 94.)

DEVONSHIRE HOUSE REFERENCE LIBRARY :

Ursprung, Fortgang, und Verfassung der Quakergemeinden Zu Pymont, by Schmidt, Braunschweig, 1805.

Memoirs of John Dalton, by W. C. Henry, London, 1854.

A Summary History of Cottonwood Quarterly Meeting, Emporia, Kansas, 1897.

Daniel Ricketson, Autobiographic and Miscellaneous, New Bedford, Mass., 1910.

History of New Bedford, Mass., 1858, and *The Autumn Sheaf : a Collection of Miscellaneous Poems*, 1869, by Daniel Ricketson.

Memoirs of John Griscom, LL.D., New York, 1859.

Compendium of English Grammar, by James Hamton, Phila., c. 1780.

Memoirs of Joseph Parrish, by George B. Wood, Phila., 1840.

The Mighty Destroyer Displayed, by Anthony Benezet, Phila., 1774.

Books on Grammar, etc., by Stephen Monson Day, Phila., Pa., and Burlington, N.J., c. 1800.

Please send offers to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

Records of the borough of Northampton 1722 Dec. 12. Anne Hopkins, widow, being one of the people called "Quakers," who was exercising the trade of a maltster in the town, was ordered to be admitted a freewoman upon payment of £10 with the accustomed fees and in case she refused to take up her freedom on these terms she would be forthwith sued for an infringement of the charter. Due notice of this order was served upon Anne Hopkins who treated it with contempt and continued to exercise her trade. A case was submitted to the deputy recorder, Mr. Cuthbert, and he advised action should be taken under by-law 1704 which was duly witnessed in accordance with the charter by two of her Majesty's Judges.

George Fox's Leather Suit

IN the seventh volume of *The Journal*, p. 78, is a transcript of part of an ancient manuscript in **D** consisting of notes on the life of George Fox. It is there stated: "He was made to get Lethern Breeches and Doublet," and a note points out that while the fact of Fox wearing leather breeches was well-known, this was, so far, the only known reference to a *suit* of leather. I have now come on another.

There has lately been presented to **D** a large manuscript volume written by Thomas Thompson, of Skipsea in S.E. Yorkshire, who died in 1704, aged seventy-two or seventy-three years. The earlier part is entitled: "Of the Sufferings of God's People, &c," and it sets forth a history of sufferings endured for conscience sake in England and elsewhere during the four or five hundred years preceding the writer's time. The sixth part, beginning on p. 296, is entitled: "Being a Relation of Some of The Sufferings of The People of God Called Quakers." It starts with an account of George Fox, the writer evidently summarising the early part of Fox's *Journal* as edited by Ellwood, in 1694, but sometimes adding information within his own knowledge. In my *Personality of George Fox*, pp. 11, 13, I have quoted, from one of Thompson's printed works, passages descriptive of Fox's appearance and habits. On page 299 of the manuscript volume, Thompson tells of Fox coming into Holderness in 1652 (*Jnl.* bicent. i. 96), near to where he (Thompson) lived, and of his own convictionment by means of Fox's preaching, he himself having already "had some sense of the working of an inward principle." He adds:

"Shortly after, the name Quakers was in scorn giuen us in these parts, for when George was here it was not used but He was Generaly Called by the worlds people Leather Coat because he wore Leather Breeches and doublet, though the name Quaker was given Him at Darby, long before he came here." The "long before" was in 1650.

About the time that George Fox was wearing a leather suit, Thomas Traherne (1636 (?)–1674), the writer of devotional meditations, was doing the same in order to live economically. He writes:

"When I came into the country, and being seated among silent trees, and meads and hills, had all my time in mine own hands, I resolved to spend it all, whatever it cost me, in the search of happiness, and to satiate that burning thirst which Nature had enkindled in me from my youth. In which I was so resolute, that I chose rather to live upon ten pounds a year, and to go in leather clothes, and feed upon bread and water, so that I might have all my time clearly to myself, than to keep many thousands per annum in an estate of life where my time would be devoured in care and labour." *Centuries of Meditations*, ed. Dobell, 1908, second issue, p. 194.

A. NEAVE BRAYSHAW.

The Cambridge "Journal of George Fox"

Continued from vol. xvii. p. 137.

73.—Vol. I., p. 452.—In *Fleetwood Family Records* for January, 1921, collected and edited by Robert Woodward Buss (copy in D), there is a reproduction of miniatures of Charles Fleetwood (1618-1692). There is also a notice of the will of Hester Fleetwood, a Friend of Chalfont Meeting (THE JOURNAL, vii. 64), widow of the Regicide, Colonel George Fleetwood of the Vache (1622—1674 ?), witnessed by Thomas Ellwood and proved 13 May, 1714 (P.P.C. Aston, 94). There is also a reproduction of miniatures of Colonel George Fleetwood.

74.—Vol. II., p. 135.—We are surprised to find no note to Henry Jackson, but it is probable that information lacking in 1911 is forthcoming in 1921. There were three of the name in succession. HENRY JACKSON, primus (1593-1667), lived at Mealhill, township of Hepworth, county of York and was a soldier in the Royalist army. He had one son, HENRY JACKSON, secundus (1633/4-1710), who became a Friend and a Minister and at whose house at Mealhill George Fox held a meeting in 1669. He was a man of influence and wealth and built Totties Hall, Wooldale, about 1682. He was the founder of Wooldale Meeting. He was imprisoned at Lincoln in 1663, Warwick in 1663-6 and later at York. In 1665/6 (apparently during the time of his imprisonment) he married Katherine Cooke (- 1695). Among his eleven children were Elihu (1669-1730), physician, of Mealhill and Doncaster, and also Wooldale Hall, which he built about 1714 (his widow née Katherine Vicars, of Doncaster, sold Mealhill in 1739); Hannah (1675-1682) and Tabitha (1679-1682), who both died of small-pox and whose gravestones have, of recent years, been found in an outhouse adjoining Wooldale meeting house (*Sunday Magazine*, Feb. 1905); and Henry tertius (1680-1727).

HENRY JACKSON, tertius, lived at Totties Hall. He was a prominent Friend and travelling Minister in Great Britain and Ireland. He married, firstly in 1703 Barbary Lupton (c. 1684-1717), of Bradley, near Skipton, and secondly, Mary, daughter of Thomas Ellwood, of Kendal. By his first wife he had seven children. His daughters married into the families of Lister, Cowell, Marsden and Arthington. His surviving son was Ebenezer Jackson (1715-1775), who died unmarried.

F.P.T.; *State Papers Relating to Friends*; Besse's *Sufferings*; *Biog. Memoirs*, iii. 667 and other mss. in D; and esp. *The Family of Jackson of Wooldale in the County of York*, by C. T. Clay, reprinted from *The Genealogist*, July, 1920.

75.—Vol. I., p. 49.—"I went Into ye Iland of Wana & after ye preist had donne I spoake to him who gott away . . . I went to look for ye preist att his house & hee woulde not bee seene but ye people saide hee went to hide himselfe in ye haymowe . . . & then they saide hee was gone to hide himselfe amongst ye standinge corne . . . but they coulde not finde him."

Mr. P. V. Kelly, of Barrow, has kindly sent extracts from notes made by the late Mr. Harper Gaythorpe, which give the name of the minister of Walney above referred to :

" From the Dalton Parish Registers we find that a Mr. Soutwerke was minister of Walney between 1649 and 1657. He was probably acting unofficially when the Parliamentary Survey was made in 1650 and was not duly appointed till after the grant of £50 a year was made in 1651. Mr. Soutwerke, like other Lancashire ministers of the time was a Presbyterian, the Church in Lancashire being then under Presbyterian government."

Mr. Soutwerke's name also occurs in the *History of Northscale* by the late W. B. Kendall, printed in vol. xiii. (1899) of the Barrow Naturalists' Field Club Proceedings. The name also occurs in the same connection in the mss. of William Close, the editor of the second edition of West's *Antiquities of Furness*, which are preserved in the Manchester Public Library.

76.—Vol. II., pp. 217, 226n, 244. 426. 437.—The place where John Jay met with his accident was Porback, near Shrewsbury in New Jersey. The house into which Jay was carried was visited in 1786 by Elisha Kirk—a travelling preacher. It was then occupied by William Parker, " the log on which George Fox laid Jay, yet lying there with no more virtue in it than any other log " (Elisha Kirk's Journal in Comly's *Miscellany*, vol. vi. p. 36).

77.—Vol. I., pp. 359, 463.—Remove figure 5 from last line and erase note 359. 5.

78.—Vol. I., p. 427.—Of Henry Walker, Cromwell's " newsmonger-priest," we glean a few more particulars from *Mercurius Britanicus His Welcome to Hell* : with the Devils Blessing to Britanicus, by Sir Francis Wortley, 1647 :

" To Henry Walker I beare much affection,
 Hee's red-hair'd, of *Iscariots* right complexion,
 Like *Sheba*, *Bichri's* son, he did rebell,
 And cried out, to your tents, O *Israel*,
 He was an Ironmonger at first, and then
 He turn'd Bookseller, after that his pen
 Libel'd against the King, and did incroach
 So neare him, that he threw't into his coach,
 For which he should have gone to th' Triple-Tree,
 But pity, and the Kings high clemency
 Wrote to the Parliament, that they should spare him,
 Whose power unto the Pillory did reare him.
 Since when, to shew his humble thanks the more,
 Reviles the King worse than he did before.
 Writes Weekly Newes, and lies egregiously,
 And oftentimes doth preach most grievously ;
 For which I will prefer him unto thee,
 When thou com'st, he shall then thy Chaplain be."

79.—Vol. I., p. 458.—For more respecting Col. John Wigan, see *THE JOURNAL*, xvi. 141.

80.—Vol. I., p. 419.—With the aid of the *Index to the First Volume of the Parish Registers of Gainford in the County of Durham*, 1889, recently through our hands, we can supply some additions and corrections to the note on Henry Draper, of Headlam, and John, his son. Following Steel's *Early Friends in the North*, we stated that Henry Draper married Eleanor Birkbeck. According to the *Registers*, Elliner Byrchbeck married Robart Meriton or Merrington, 12 April, 1631, and on 24 April, 1636, Ellin Merrington, widow, married Henry Draper. They had several children. John, the surviving son, being born 27 Feb. 1639/40.

"Mrs. Ellin Draper" died 22 April, 1649 and Mr. John Draper, Headlam, 13 Jan. 1671/2. There is no entry of the death of John's wife, née Bridget Fell, or of his father.

The Rowntree History

With the recent appearance of *The Later Periods of Quakerism*, written by Rufus M. Jones, of Haverford College, Pa., in two volumes of xxxvi. + 1,020 pages (London: Macmillan, 30s. net), the history of Quakerism planned by the late John Wilhelm Rowntree has reached its completion. We well remember the visit of J. W. Rowntree to Devonshire House on a return from the United States and the energy with which he presented and explained his scheme to the Recording Clerk and the Librarian.

The first two volumes—*Studies in Mystical Religion* and *Spiritual Reformers in the Sixteenth and Seventeenth Centuries* discover for us an earlier Quakerism in the lives and writings of reformers and mystics of pre-Foxite periods. Then comes *The Beginnings of Quakerism*, by W. C. Braithwaite, carrying the history down to 1660. Next we are carried across to the New World and told of *The Quakers in the American Colonies*, by R. M. Jones. *The Second Period of Quakerism* (1660-1725), by W. C. Braithwaite, follows, and then R. M. Jones, the general editor, brings down the wonderful story to our days in a series of brilliant and scholarly dissertations.

Now, for the benefit of those who cannot or care not to read the seven volumes, Elizabeth B. Emmott has, in the press, *A Short History of Quakerism*, which, within the compass of about 350 pages, summarises the contents and revives the spirit of the nearly 4,000 pages of a work which takes high rank in the literature of Quakerism.

The Journal of William Robson (1797-1881)

A volume, containing 180 pages of typing, has been presented to the Reference Library. It is a copy of the Journal of William Robson (1797-1881), of Darlington and Sunderland, and later of Stockton, co. Durham, son of Nathan Robson and Rachel Brady. He was educated at Ackworth and then apprenticed at Sunderland to a mercer and shipowner. He became a mercer at Darlington, married Rachel Hutchinson (1792-1868) in 1821 and had five sons and one daughter. He was an Elder. The Journal is very full for the period covered—1 mo. 1, 1817 to 5 mo. 6, 1818. The copy is prefaced by Joseph J. Green, dated 19 iii. 1897.

A large percentage of the entries refers to visits to uncles, aunts and cousins with whom he appears to have been well provided, but at intervals we find notes of the books he read—"Memoirs of Agrippina, the Wife of Germanicus"; Robertson's "History of Charles V," 4 vols.; life of Anthony Benezet; Ussher's "Letters"; "History of the Reign of Catherine 2nd, Empress of Russia." Meetings for Worship and for Discipline received frequent notice and the ministry in the former referred to and sometimes the sermons are reported. Visiting Ministers include Mabel Hipsley and Hannah Broadhead (p. 15), Barbara Hoyland (p. 78), Sarah Abbot and Sarah Hustler (p. 91), Hannah Field of New York, and Elizabeth Fry (spinster) (pp. 122, 124).

This was the day of the woman Minister. Of the local preachers Elizabeth Robson (1771-1843)¹ was the most prominent. Her "appearances" were very frequent. "My Aunt E. R. was engaged twice² in testimony, and once in supplication—in the former of which she was engaged in an extraordinary manner, to sound an alarm to the lukewarm and negligent ones" (p. 16); "My Aunt Margaret appeared in supplication, my aunt E. R. and Thomas Richardson³ each twice in testimony" (p. 33). "Mary Brantingham⁴ appeared in testimony twice, in which she was engaged to admonish the youth, whom she desired might remember their Creator in the day of their youth that if they were permitted to live until old age, He might not depart from them. I think poor Mary seems to be failing fast, her sentences are often quite unconnected, and she quotes Scripture passages incorrectly" (p. 106). On one Sunday towards the end of 1817, H. Field and E. Fry both spoke and the former prayed. E. Robson also "appeared." After tea at Thomas Robson's some Friends gathered in, when "a great deal of excellent advice was handed," all three again preaching and later H. Field addressed several in the company individually. On the occasion of a funeral Margaret Bragg⁵ "could not bring to mind one passage of scripture of a consolatory nature" till she thought of and repeated the words: "Can the Ethiopian change his skin? etc." Solomon Chapman⁶ was among the few men Ministers in Sunderland Meeting at that time.

On 6 mo. 28 we are informed that Frederick Smith⁷ and his family had arrived in Darlington to open a school, "to the no small dissatisfaction

of Joseph Sams" (pp. 33, 55)⁸. Towards the end of the year our Diarist "drank tea at cousin Fredk Smiths. . . . I think he and Cousin Selfe are quite an acquisition to the Society at Darlington. They have now got 9 boarders" (p. 115). Joseph Sams (whose wife was "Cousin Mary") was not approved of by the Friends of his Meeting. His wife and he called on the Diarist's Mother during her illness. "Cousin Mary" was invited upstairs but not Joseph, though "he desired to be present at the interview as he was afraid he would be the subject of conversation upstairs, if he did not accompany his wife." Nathan Robson took Joseph to task downstairs, and our Diarist, "having the curiosity to hear their conversation and listening at the door," tells us what transpired! (pp. 144, 145).

Further entries :

" 2 mo. 12. 1817. This evening at 10 o'clock the extensive manufactory belonging to E. and J. Pease of Darlington was discovered to be on fire and in a few hours was destroyed, happily no lives were lost."

" 2 mo. 13. This day was appointed the first for the exchange of the new for the old silver coinage throughout the Kingdom."

" Took a pipe with T[homas] Robson and D[earman] Robson "—the only reference to smoking noticed.

" 5 mo. 2. The Meeting at Darlington has of late years very much decreased and in all probability will be still less. Many have been removed by death and others by marriage." Years later the Meeting greatly increased.

" 6 mo. 8. Heard of the forgery committed on Backhouse's Bank, but they having apprehended the delinquents before they have had time to circulate many of the notes (Darlington 5 £s), it is hoped no serious consequences to the Bank will ensue."

There are notices of Daniel Wheeler ; and a copy of a letter, " dated from on board the *Loft* on his passage to Petersburg," appears under 7 mo. 31 (pp. 50, 71).

" 8 mo. 13. Gathered from Uncle Thomas Robson considerable information respecting the ancestors of my family. . . . My great grandfather was convinced in Ireland." For an account of " Tommy Robson " see xvi. 46.

NOTES.

¹ For Elizabeth Robson see vol. xiv. p. 75.

² Ministers not infrequently spoke twice in one meeting, sometimes to expand what had previously been presented, at others introducing fresh matter.

³ Thomas Richardson (1773-1835) lived at Sunderland. In 1799 he married Elizabeth Backhouse, of Darlington. He was acknowledged a Minister in 1814. He is to be distinguished from Thomas Richardson (1771-1853), of London and Great Ayton, financier and philanthropist.

⁴ Darlington M.M. issued an interesting Testimony respecting Mary Brantingham (1751-1834). She was born of poor parents, and was never taught to write. In her youth " she was particularly fond of dancing

and singing." When about 23 she entered the family of a Friend and was greatly influenced for good. Before becoming a Friend she saw she must use the plain language and alter her dress "which were grievous trials." She married Hugh Brantingham and settled near the city of Durham, later removing to Stockton. "The care of a numerous offspring" required much of her time, but she paid several religious visits in the Northern Counties. She was a Minister about 55 years.

⁵ Margaret Bragg (1761-1840) was the youngest daughter of Isaac and Rachel Wilson of Kendal. In 1790 she married Hadwen Bragg (1763-1820), draper, of Newcastle. "She was endowed with a very superior share of natural abilities and possessing an active mind she was induced to take part in the management of a variety of affairs beyond the generality of her sex" (Testimony). It would be interesting to know more of this line of service. A silhouette of M. Bragg is reproduced in *The Society of Friends in Newcastle*, 1899.

⁶ Solomon Chapman (1750-1838) was born at Whitby and removed to Sunderland in 1768. In 1772 he married Jane Ogden (certificate in D). "This Solomon was a person of much consideration in the neighbourhood of Sunderland and a very stern Friend of the old School—a Minister somewhat formal and sententious in speech" (Beck's *Family Fragments* 1897, p. 47).

⁷ Henry Frederick Smith (—1862) was a son of the noted Minister and chemist, Frederick Smith (1757-1823), of London and Croydon. In 1804 he married Selfe (Self—e) Pease (1781-1871). Their grandson was the Hebrew scholar, Samuel Rolles Driver (1846-1914). Joseph Foster states that H. F. Smith died in America (*Pease of Darlington*, 1891, p. 27). The school is described by William Hodgson, of Sheffield and Philadelphia, as "a collegiate school where the sons of Friends could have advantages of a good education without the exposure of University life" (*Letters and Memoirs*, 1886, p. 8). The school was removed into Essex, according to a circular, without date, mentioned in Joseph Smith's Supplementary Catalogue: "Smith, Henry Frederick, of Darlington—Circular addressed to Friends on the Removal of his Academy from Darlington to Wood House, near Little Ilford, Essex. 4to. No date."

⁸ For Joseph Sams (1784-1860), schoolmaster and bookseller, see article in next volume.

John de Marsillac

See vols. xv, xvi, xviii, xix.

"9 mo. 18, 1795. I went yesterday to Philadelphia, and attended the meeting for sufferings, at which was John De Marselac, a Frenchman, who seems conscientiously concerned for the support of truth upon its right foundation."

Journal of William Blakey (c. 1738-1822), in Comly, *Misc.* iv. 123.

Thomas Wells (1799-1879)

A BRIEF statement of this ministering Friend, still remembered in this generation, may be placed on record.

He was born at Tewkesbury, Glos., and belonged to the Wesleyan Society before joining Friends. In 1827 he emigrated to the United States. His introduction to Friends is described in a letter from William Procter from Baltimore in Fifth Month, 1828 (ms. in D, sht. 4, p. 3; see Jnl. xix. 1):

"In the evening a young English man I think named Thomas Wells, called to see Geo. & A. Jones who quarter at I. Pauls but were gone to New York. I. P. tells me he brought his Certificate from England addressed to Washington where he went, but became so dissatisfied with the public communications of Thomas Weatherald & Edward Stabler that he would not give in his Certificate, but returned to Phila. I. P. also informed that this was the individual who appeared at considerable length a short time before the close of the last sitting of the Y.M. [Philadelphia, 1828]."

T. Wells was employed for several years in some industrial schools for the Indians and coloured people under the care of Friends; this was relinquished in the Spring of 1844.

"In 1863, soon after the death of his wife, he returned to this country, since which time he visited every Monthly Meeting and almost every Preparative Meeting in Great Britain and Ireland" (Testimony). He died at Great Ayton, Yorkshire—"an acknowledged Minister forty-five years."

In the *Historical Sketch of Kansas Y.M.*, 1921, p. 47, we read:

"In 1881 Thomas Wells of England bequeathed \$1,000 to Kansas Y.M. to be invested and conserved by Trustees with the direction 'that the annual proceeds of said fund be applied towards the education of younger members of the Y.M. in limited circumstances, at a school under the charge of said Y.M.'"

Jn^o Shaw School Master at Brookside in Yorkshire having been prison^d wth his Bro^r near 2 years for their Testimony ags^t Tythes by w^{ch} meanes his school came to be broken up, But now writes to B Bealing y^t he has a ffriend to supply his place in his school y^t can write better than himselfe and can Teach both Lattin Greek & Arithmitick—If any ffriend^s are minded to send their Childⁿ to his school his Bro^r is willing to Table y^m & he hopes they will be suifly Taught—

[ffrom the 2 weeks meet. y^e 28 $\frac{6}{mo}$ 1699. to y^e Mo Meet at Horslydowne Sent p s^d meet^s ord^r by B. BEALING.

Southwark MSS. in D, vol. i.

Rachel Wilson and George Whitefield

ABOUT the year 1764 Rachel Wilson held several public meetings at Bristol. George Whitefield, having been at one of those meetings, applied to the late Joseph Fry to contrive some mode of being introduced (as he expressed it) to this very extraordinary woman: this was done next morning at Richard Champion's, where they breakfasted together and talked for a while on occasional subjects. After breakfast was over, and the servants had cleared all away, George Whitefield informed her of his having sat under her ministry with great pleasure the day before. She expressed satisfaction, but intimated that if she had in any degree edified her audience it was all owing to the bounty or kindness of Infinite Wisdom, who only could give the ability. George Whitefield replied, "I heartily agree, Madam, with what you say, for little indeed can be attributed to the creature. I am at times tempted to envy your preachers for the advantage they almost exclusively enjoy of silently waiting upon God before they stand up to minister. When *they* stand forth they have nothing to do but to go on, being like clouds filled with water and ready to discharge it; but, according to our custom, as soon as I am seen in the pulpit, I am expected to begin, and must begin with something. It often happens that, although I can observe great willingness to hear the word, and feel a strong desire in myself to preach it profitably, yet I am as a pump, the handle of which must be long used before any water will come. This is very mortifying; but God, who knows my good intentions, sometimes, after long labor of this sort, is graciously pleased to assist me with His Holy Spirit, and then indeed I am as a cloud discharging its rain to the joy and refreshment of the whole heritage."

I understood, says the writer, that Rachel Wilson expressed her surprise and pleasure in hearing a declaration so unexpected from one who had been educated for the priesthood of the National Church, and that they parted with mutual expressions of regard, and best desires for each others welfare.

The Power of the Press

RICHARD FARNSWORTH, writing to Thomas Aldam, who is in York prison, in an undated letter now in D, in the course of instructions to read and then have printed a book which R.F. sends in MS., says:

"the truth doth spread much abroad by the Bookes that is in Printe, & now there is as many written as is sufficient for the Downfall of Antichrist's Kingdome."

Instruction follows that T.A. do not fail in getting the book printed.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

IT has sometimes been suggested that a useful method of presenting the story of early Quakerism and especially the life-history of George Fox, would be county wise or district wise.¹ This has been undertaken for the county of Lancaster by the Rev. Benjamin Nightingale, M.A., Litt.D., in his *Early Stages of the Quaker Movement in Lancashire* (London: Congregational Union, 8½ by 5½, pp. 220, 7s. 6d. net). The book is divided into three chapters—(1) George Fox in Lancashire, (2) The Witnessing Facts ("Besse's Sufferings"; "First Publishers of Truth"; Conventicle Returns of 1669; Church Papers; and Records of Quarter Sessions) and (3) Steadfast in Suffering. In Chapter 1. G. Fox's incursions into the County Palatine are set out. Referring to a map in "The Beginnings of Quakerism," Mr. Nightingale writes:

"From the Ribble to the Humber, the little round dots indicating Quaker centres are somewhat numerous; and the bit of Lancashire with contiguous Westmorland, which skirts Morecombe Bay, presents quite a cluster of them. Apart from this, however, Lancashire appears almost entirely free."

But, as a result of his researches, the author thus concludes his first chapter:

"Far more widespread was the movement in Lancashire during the first 60 or 70 years of its existence than is generally supposed; and it is this fact which this work is intended to make clear."

Chapter 2 contains many lists of names arranged according to residence. There are notes to some of them—of Friends taken mainly from the Camb. "Jnl.," of others from such sources as the same author's "The Ejected of 1662 in Cumberland and Westmorland"; "The Commonwealth Church Survey"; and Calamy's "Account of Ejected Ministers." It seems a pity that the extracts from the Church Papers in the Registry Office, Chester, should include many names known to be those of Papist Recusants; it is excusable to insert the names of sufferers whose religious associations are not clear, but neither set of names can be adduced as definite proof of the widespread of Quakerism in Lancashire. Nor can surely the insertion of names of persons presented for "playing football in time of divine service"!

* Another book with references to Friends in the early days in the same district is *Lancashire Association Oath Rolls, A.D. 1696*, edited by Wallace Gandy, and printed for private distribution by the editor,

¹ As for instance in Dr. Butler's *George Fox in Scotland*.

* = not in D.

4, Vernon Place, London, W.C.1. The plot against the life of William III., formed in 1695, had failed owing to its disclosure, but it proved of good service to the King by the skilful manipulation of his ministers. Parliament was aroused to enthusiasm and a form of association was drawn up and signed by practically every member of both Houses. The agitation travelled far and wide and county Associations formed; the oath was carried into every county, and Parliament legalised the movement by passing "An Act for the better security of His Majesty's Royal Person and Government," and introducing a form of oath to be taken. A special clause (§ xiii.) was introduced relieving Friends from the oath and substituting a simple form of affirmation, but there still remained the question of military defence.

The list of the names of the signers of the Lancashire Association occupies over fifty pages, the names being given under districts. Many names, apparently Quaker, appear in the lists. Under Hawkeshead there is a list of five names of "Quakers y' will not subscribe: John Walker, Clement Satterthwait, Nick: Tyson, Tho: Dover, and James Braithwait" (page 85). Under Urswick we read: "these be the which doth refuse to subscribe theire names all in bardsye"—John Shoricke, James Ethericke and John Goad (page 81). Under Wenington, Robert Gerces declares: "I am Willing to be a trew subiext but not to take up any carnall weapon," and Will. Carns states: "I am willing to be a true subiext but not to take up any carnall weapon to feught with all." (page 63).

By the kindness of J. Harvey Bloom, M.A., a copy of a document "touching the Present Association" is in D, with names of many Friends of Colchester, dated 1 ii (Apl.), 1696.

Our Friend, Professor Rayner W. Kelsey, of Haverford College, has contributed to *The Pennsylvania Magazine of History and Biography* (vol. xlv. no. 179, July, 1921, just out), a copy of a letter written by Johann Christoph Sauer (1693-1758), recently arrived in the New World (1724), to friends in Europe, giving a description of the new country and some particulars of the voyage. Further details of the life of Sauer (Sower) are to be found in the "Genealogical Chart of Descendants of Christopher Sower," Phila. 1887, prepared by Charles G. Sower.

In 1900, the Library of Congress at Washington, D.C., purchased the original French manuscript of the Journal of the Travels of Theophile Cazenove (1740-1811), through New Jersey and Pennsylvania in 1794. Our Friend, Professor Rayner W. Kelsey, Ph.D., of Haverford College, with assistance from various experts ("Seldom probably does so small a volume as this one owe its existence to so many craftsmen"—Preface), has caused this Journal to be translated, and printed, as *Cazenove Journal, 1794*. (Haverford College Studies, No. 13, published by the Pennsylvania History Press, Haverford, Pa., 9 by 5½, pp. xvii + 103, \$1.80 post-paid.) The *voyageur* set forth from New York, passed through New Jersey, crossed the Delaware at Easton and called at Bethlehem, Reading, Lebanon, Harrisburg, Chambersburg (called by the financier of the

expedition "Roumetoune" !), and Lancaster, ending at Philadelphia, where, on Market Street, he established himself for several years, entertaining liberally, before returning to Europe in 1799.

There are, unfortunately, but few and casual references to Friends—at Reading, Pa., "there is a German church—one of Quakers"; near Reading "Mr. Nicholson has the large farm worked by a Quaker farmer," said, in a note, to be "a Mr. Evans"; in Chester County, Pa., "English Presbyterians and Quakers prevail"; on page 50 of the manuscript there is "a rough diagram in semicircles indicating the author's idea of the various layers of Pennsylvania population"—"first nucleus, Quakers, second layer Germans, third layer, beyond the Susquehanna, Irish and Scotch, fourth layer, beyond the mountains, Irish, Scotch, and New Englanders." We should have been glad of more notices of Friends, especially as, judging by the way the German inhabitants are dealt with, they would be free and frank. But that Cazenove came into contact with many Friends seems evident from what he writes under Morristown, N.J.: "A new Presbyterian church; an Anabaptist; a Methodist; neither a Quaker nor a Catholic [church]." There is a good Index. The copy of the book in **D** was presented by the compiler. Dr. Kelsey is engaged in research into the history of agriculture in rural Pennsylvania.

In the *Transactions of the Cumb. and West. Antiquarian and Archæological Society*, for 1921 (vol. xxi. n.s. Kendal: Titus Wilson & Son, pp. 316), there is a short article on Greenrigg, Caldbeck, in which we read:

"One of the many farmhouses in the parish of Caldbeck, known by the name of Greenrigg, was for a period of over 200 years the home of the maternal ancestors of John Dalton, the celebrated chemist. . . . I regret to say that Greenrigg, having been unoccupied for some 30 years, was falling into decay, but it is in such an out-of-the-way place that it is difficult to get it repaired."

There is also reference to the Bewley family of Woodhall in the parish of Caldbeck.

The half century of Kansas Yearly Meeting has been brought into view in a *Semi-centennial Historical Sketch of Kansas Yearly Meeting of Friends*, written by Henry C. and Melissa S. Fellow (Wichita, Kansas: Friends' Book Supply, pp. 60, with illustrations). This is a record of remarkable work in advancing the cause of Christ in new and unsettled country. The first Friends' meeting was held in Benajah Hiatt's cabin in Second Month, 1856, the place becoming known later as Springdale. Kansas Y.M. was opened at Lawrence, 10 mo. 5, 1872. "Because of this great gathering of Quakers in Kansas, Enos Pray and Verlin K. Stanley conducted an excursion train of sixteen passenger cars loaded with Hoosier Quaker immigrants and visitors from Indianapolis to Lawrence." "Sterling Quarterly Meeting has given to the world the greatest woman Quaker preacher of the West in Mary Sibbitt, a W.C.T.U. lecturer of national reputation."

In our last volume (xviii. 102) we referred to George Philip & Son's series of *Piers Plowman Social and Economic Histories*—Another volume is to hand, being Book I *Primal Times to 1000*, by J. J. Bell, M.A., pp. 256, thirty-eight illustrations and nine maps, price 3s. net. The General Editor remarks that the books were "written in order to depict, for the young of whatever age, some of the conditions and changes which have marked the lives of ordinary folk in past times." This short book covers a long period—from ? 627,000 B.C. to 1066 A.D. ! It is most interesting and instructive reading.

The history of the publication known as "Bradshaw's Railway Guide" has often been the subject of books and papers, but probably none of these has treated the history so fully as the *Early Railway Time Tables*," written by E. H. Dring and printed in "The Library" for December, 1921 (vol. ii. no. 3), where it occupies thirty-seven pages.

In *Wiltshire Essays*, by Maurice Hewlett (London : Milford, 6½ by 4½, pp. 234, 6s. 6d. net), there are two sections relating to Friends—"The One Thing Needful" and "Faith and Works at Present." Maurice Hewlett, a non-Friend, recently visited a number of Meetings to speak on the subject of international goodwill. ("The Friend" (Lond.), 1921, p. 86.)

Mr. Thomas Wright, the headmaster of the Cowper School at Olney, Bucks, has brought out another edition of his *Life of William Cowper* (London : Farncombe, 8½ by 5½, pp. viii + 368, thirty illustrations and genealogical table of the Cowper Family, 12s. 6d. net, edition de luxe one guinea). The first edition was dated 1892 and since then many letters have come to light and incidents relating to the Poet.

From time to time, in Quaker publications, there have been references to Cowper and some of them have found their way into Mr. Wright's handsome volume.

The grandfather of the Poet was Judge Spencer Cowper (1669-1728), about whose trial in 1699 for the murder of Sarah Stout, the Quakeress, of Hertford, there is much information in D. Mr. Wright states the case briefly :

"She had conceived for him an unfortunate passion, which he, as a married man, could not honourably return, and had done his best to discourage. She brooded over her infatuation till it obsessed her mind and plunged her into melancholia. He dined (in the afternoon) and supped with her on March 13th, 1699, and before leaving paid her the interest due on a mortgage which he had arranged on her behalf. She earnestly pressed him to stay the night. He declined ; but, nevertheless, she persisted in her entreaties, till finally, in order to settle matters and avoid scandal, he got up and left the house shortly before 11 p.m. and returned to his lodgings. Next morning Sarah Stout's dead body was found floating in a mill-stream called the Priory River. In May Spencer Cowper was arrested and charged with having murdered her. The trial took place at Hertford Summer Assizes in July, 1699. The evidence against him was flimsy, and he was acquitted. He was, however, subsequently subjected by his political enemies to continuous persecution."

114 FRIENDS AND CURRENT LITERATURE

The letter from Frederick Smith (p. 304) and the visit by William Crotch (p. 338) are taken from *THE JOURNAL*. There is also a reference (p. 233) to a "Jack-of-all-trades named Maurice Smith," whose wife was a Quaker, and who arranged for Lady Hesketh, the Poet's cousin, to inhabit the Vicarage at Olney. This was Ann, wife of Maurice Smith, of Newport, Bucks., who died in 1804, aged 63. There were several Quaker Smiths at Olney.

In addition to the story of the somewhat uneventful life of the Poet (1731-1800) we have many incidents in the lives of his friends, who were made famous by their association with him, and much interest attaches to the events which are in the background of many of Cowper's poems.

The Cowper Society, founded in 1900, unites the students and admirers of the Poet in a bond of common interest. Mr. Thomas Wright is the Secretary.

This is the day of the index. The latest to arrive is *General Index to Bulletin of Friends' Historical Society of Philadelphia*, vols. 1-x (1906-1921). The editor is Prof. R. W. Kelsey, of Haverford College, and the volume can be obtained for \$1.80 post paid from the Treasurer of the Hist. Soc., 142 N. 16th Street, Phila. The Index contains over 5,000 entries. We echo the hope that "this General Index may guide every searcher promptly to his objective and encourage all authors and publishers of Quaker history to make their contributions similarly accessible."

Notes on Yearly Meeting, 1922, presented by A. Neave Brayshaw.

In *The Schools Journal*, vol. 1. no. 6 (May, 1922) there are notes on the history of Penketh and Wigton Schools—a well managed magazine.

* The first of the *Handful of Stars—Texts that moved Great Minds* (London: Epworth Press, 7½ by 5, pp. 255, 6s. net), is called "William Penn's Text." The section on William Penn is a curious production—it begins with his treaty as though the date of it anteceded his Quakerism, and then states: "Strangely enough it was a Quaker who fired the young man's fancy with this proud ambition. Thomas Loe was William Penn's good angel," which is news to us! T. Loe was very helpful to Penn and introduced him to the tenets of his faith, years before emigration to a home in the West was thought of. And as to the text, Loe's words were: "There is a faith that overcometh the world and there is a faith that is overcome by the world," which, though based upon the text: "This is the victory that overcometh the world even our faith," were the words spoken from and *not* from the text.

In *The Pennsylvania Magazine of History and Biography* (vol. xiv., no. 180, October, 1921) there appears an address by Hon. Hampton L. Carson, delivered before the Hist. Soc. Pa. in December, 1921, on "The

Life and Works of Benjamin West," a twenty-page illustrated article. Regarding West's birth ("October 10, 1738, on what is now the campus of Swarthmore College"), we read:

"There has been a spirited controversy among writers as to whether he was a Quaker or not. Mr. Galt, his biographer, contends that he was a Quaker. Dr. Sharpless . . . insisted that he was a Quaker, and you will find Dr. Sharpless's testimony to that effect in the West family Bible loaned us by Mr. Howard Edwards. Charles Henry Hart was of opinion that inasmuch as John West himself, the father of Benjamin, was not in good standing in Quaker Meeting, Benjamin could not have been a Quaker.² . . .

"The important thing that is manifest is that West's talent and zeal and persistency were not characteristic of Quakers. . . . yet the story is told of encouragement extended to the boy by Pennington and Williamson, both of whom were strict Quakers."

An interesting contribution to early Colonial history has been made by Thomas Willing Balch (1412 Spruce Street, Philadelphia), a vice-president of the Historical Society of Pennsylvania, in his little book *The Cradle of Pennsylvania* (Phila., 1921, 41 pp.). Before contracting his historical review to his own State, he surveys the general field of the settlement by Europeans of the Eastern sea-board. Virginia was settled in 1607, Jamestown Island being the first birthplace of the U.S. of America. Then came Massachusetts with the settlement at Plymouth.

Then appeared other European nations—The United Netherlands had settlers on the Hudson River in 1612 and founded "New Amsterdam" in "New Netherlands." Then they crossed over into what is now New Jersey, so that the present States of New York and New Jersey look to Hollanders as their original white inhabitants. This applies also to the State of Delaware, 1631, "but owing to the inability of the Hollanders to live on amicable terms with the red men, the latter rose in their wrath six months after the founding of the Dutch settlement and wiped it out of existence."

In 1638 a Swedish expedition began a Swedish settlement near the present City of Wilmington, Delaware, and succeeded the Dutch settlement.

But what about the district now the State of Pennsylvania? From Sweden in 1642, Colonel Johan Printz was sent out as governor of "New Sweden," the bounds of which he was at liberty to decide as he thought best. He was not satisfied with the district already peopled, but he sailed further up the Delaware River and "decided that the lower end of Great Tene-Kongh or Tinicum Island was the place to establish the site of the capital and government of New Sweden." "This was the first permanent white colony settled within the area of the State of Pennsylvania and Johan Printz became the first executive in the line of governors now represented by the Governor of Pennsylvania."³ For a short time—from

² See *Jnl. F.H.S.*, vi. 99.

³ This statement has been called in question by another Pennsylvanian historian, who writes the Editor:

"Calling Printz the first in the line of Penna. Governors is, at least, questionable. The main Swedish settlements were down the river and

1643 to 1655—the Swedes held sway, the government passing into the hands of the Netherlands at the latter date, till 1664, when the English came into possession by conquest.

The all-absorbing ability of the English coloniser is illustrated by the way, either by purchase or conquest, the colonies from other lands—Holland, Sweden, France, Spain, Russia—came under English control.

The naming of the tract of land granted to William Penn in 1682 as Pennsylvania in honour of the Admiral, Sir William Penn (not named after his son, the Proprietor, as is sometimes supposed), has caused the general reader to think of the history of the Province as beginning at that time. It is well that we should be reminded that the foundations were laid years before Penn's day, and that when Penn arrived he found many settlers of various nationalities along the coastal districts. Also the prominence given to the treaty of William Penn with the Indians at Shackamaxon, and Voltaire's reference to it, have overshadowed previous treaties with the red men before Penn's time. "It is all but forgotten that the policy of fair dealings with the Indians inaugurated at Tinicum by Governor Printz and the Swedes prevented the breaking out of war between the pale faces and the red men in the area of our State through the Dutch period and the English period until the coming of William Penn. That was a precious beginning upon which the great Quaker statesman knew well how to build and under his leadership peace with the Indians continued for many more years."

This little book was written for the purpose of arousing interest in Printz and perpetuating his memory.

The main authority on the subject of early Colonial colonisation is "Swedish Settlements on the Delaware," by Amandus Johnson, 2 vols., Phila., 1911.

We are glad to find several historical articles in the current *Friends' Quarterly Examiner* (Seventh Month, 1922). John E. Southall tells us of "Life at Bootham, Fifty Years Ago"; L. V. Holdsworth, in her usual delightful way, places "Mary England's Dream" in a Quaker setting—perhaps not quite sufficiently American; and the life of William Stout (1665-1752), of Lancaster, has a welcome re-telling by J. Aubrey Rees, though he gives no date of either birth or death and does not refer to the printed life of Stout, taken from his manuscript, published in 1851. A few minor inaccuracies are noticeable in the last-named paper.

In last year's volume (xviii. 36) we referred to a book compiled by Walter J. Kaye, B.A., F.S.A., containing records of Harrogate and nearby places. We have now had the opportunity to inspect this volume (*Records*

not in the present Pa. Also the Swedish rule ended in 1655, and there is a long gap with only the nominal rule of the Dutch and then the English. He is certainly not in the *direct* line of governors, and the later province of Pa., as an entity, was a quite different domain, of which Printz merely happened to touch the fringe for a very brief period."

of *Harrogate*, etc., 9 by 5½, pp. xxxii. + 237, from Author, Pembroke, Park View, Harrogate, one guinea). It is a remarkable collection of information on the history of Harrogate; and the many facts which evolve from registers, etc., throw much light upon the past. As specimens of the contents we print here some extracts relating to Friends.

On page 62, we have the following notice of a marriage :

" 1654 Octo: y^e 22^d. Bryan Wilkinson of y^e towne & pish of Whyxley & Margret Hogg of Harrowgate in y^e pish of Knaresbrough wear this day Married together haveing first been published thre Severall Markett dayes in y^e Markett place att Knaresbrough viz. y^e 27th of Septem and y^e tow Market dayes next after & Married in y^e p^sence of Nicholas Pawson, Katheren Bestt & others & of me [? Arthur Burton,⁴ vicar]."

The corresponding Quaker record appears in the Yorkshire Registers :

" Bryan Wilkinson, of Whixley, & Margaret Hogg, at the house of Thomas Taylor, of Brighouse, 1654-8-15. Knaresbrough M.M."

It thus appears that after announcement thrice in the Market Place (the first on Sept. 27), the Friends' marriage took place at Thomas Taylor's on the 15th of October, and on the 22nd a civil marriage concluded the matter.

Among local references in the West Riding Quaker Sessions Records, extracted by Walter J. Kaye, B.A., F.S.A., and printed in his book, *Records of Harrogate*, 1922, we find the following which refers to Friends :

" 1655, 10 July. Skipton. Thomas Warriner of Knaresbrough, dyer, John Hogg, Harrowgate, Linnen Webster, & John Geldart, Rippon, shoemaker, as Idle & disorderly psons resortenge to the pish Church of Knaresbrough, 6 May 1655 beeing the Lords day in the sermon tyme when & where the word of God was preached & taught, & praies to God donne & pformed by Mathewe Booth clerke, minister of the Gospell & preacher of the word of God for that pish, did not onely unrequerantly beehave themselues dureinge praies by standinge before the sayd minister with their hatts on their heads, but Imediatly after the sayd sermon & praies in the forenoone of the sayd day was finished, the sayd Thomas Warriner, John Hogg, & John Geldart of their owne authorities Wilfully Contemptuously & Maliciously & of purpose to scandalize the truth then publicly delivered & taught to the psh'ons of the sayd pish, & to scandall & defame the sayd Mathew Booth, did in the heareing of the Congregacon of the psh'ons & other good Christian people then & there assembled in the sayd pish Church for hearinge the word of God & praire, speake pⁿounce & publish with a loud voyce these false & scandalous Words to the sayd Mathew Booth, Stay; thou runnes^t, runn not, keepe thy place, thou preacheest false doctrine, thou arte Antychriste, & preacheest: Loe heare loe there (meaneing him the sayd Mathew Booth); & afterwards charged the people p^sent as they tendered their owne soules not to heare nor bee Ledd with such blynde guides, hyrelings, false Prophetts & deceivers of the people, & other Rayleinge & revyleinge speeches, To the greatescandall of the word of god then & there preached & taught by the said Mathew Booth, beeing a grave, deligent, orthodoxx, godly preacher of y^e gospell of Jesus Christe, Lawfully thereunto authorized & ag^t the publike peace of the Comon Wealth of England & ag^t the forme of diverse

⁴ A previous entry and a subsequent one have " Arthur Burton, Vicar," after the word " me."

statutes & to the evill example of others þhaine & wicked psons to ppetrate the like offence. Traverse not guilty."

Joseph Besse's record of this case of "brawling" is as follows:

"1655. John Hogg, Thomas Warriner and John Geldart were detained in the Castle of York eight weeks being accused of disturbing the Priest at Knaresborough."

A terrible tale of peril on the sea is unfolded in the diary of Charles Edward Smith, published under the title *From the Deep of the Sea. An Epic of the Arctic* (London: A. & C. Black, 9 by 5½, pp. xii. + 288, with numerous sketches, taken from the diary, and two maps, half-a-guinea net).

Charles Edward Smith, M.D. (1837-1876), was a son of Charles Smith of Coggeshall, Essex, a Friend well-known in that district. He was a scholar at Ackworth from 1850 to 1852 and a Junior Teacher from 1853-1858. Then he studied medicine in Edinburgh and as it was a common practice among Edinburgh medical students to go whaling he signed on as a surgeon on the *Diana* of Hull. His diary of his voyage to the Arctic, after being many years in the possession of his son, Dr. Charles Edward Smith Harris, has now been edited by him and given to the world.

The S.S. *Diana* left Hull in February, 1866, and returned in April to Lerwick in the Shetlands after an unsuccessful sealing expedition. In May, she left again for the North on a whaling expedition. It was another unsuccessful voyage.

"Altogether the whaling season of 1866 has been one of the most remarkable for the complete subversion of wind, weather, seas, ice, climate and bad fishing that ever was heard of" (page 44). The *Diana* "returned from her perilous voyage, broken but not defeated, fourteen months later, having been frozen in for over six months" (page 272).

We would give our readers various extracts from the diary which Dr. Smith, with wonderful determination, wrote at the time the events happened which he recorded, but must be content with the following and commend a perusal of the whole of this recital of marvellous physical and mental endurance:

"February 15, 1867. This time last year I signed this ship's articles in the shipping office at Hull. Now what a change has come over me! Here I am, sitting in the cabin, shivering with cold, my clothes worn out and in rags and tatters, hungry and famished with more than five months privations, with no near prospect of escaping from the ice, with a horrible and certain death staring us in the face should we lose our ship or our provisions run short, men sinking and failing daily before my eyes, myself as weak and feeble as a child, perhaps with my turn to die coming next" (page 189).

The editor closes his Preface with the words: "I might add that my father was a Quaker, which accounts for the somewhat quaint phraseology." We think that beneath the wording is abundant evidence of Dr. Smith's religious upbringing in a Quaker family, as for instance when he wrote: "We have need for all our skill, foresight and seamanship just now, but far more need for God's guidance and protection, without which all our efforts are in vain"—"We are frozen up now in the ice, drifting to and fro entirely dependent upon the mercy and protection of the Almighty who alone can preserve our frail shelter from sudden destruction" (pages 73, 77).

See inset with this issue.

Recent Accessions to D

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D during the last few months :

J. Frances Mather, of Hobart, Tas., has presented a MS. written by his father, Joseph Benson Mather, entitled "A Short Account of the Rise and Progress of the Society of Friends in Tasmania." It was drawn up in commemoration of the fiftieth anniversary of the formation of the Society, and read at a meeting held in 1883.

Joseph Sanderson, of Cross Hills, has presented a copy of extracts from the manuscript books of Joseph Brown¹ (c. 1751—1803), of Lothersdale, who died in York Castle and whose death was the subject of Montgomery's poem "Spirit, leave thy house of clay." Brown wrote of his "dear master," Roger Swire, of Conondley, an Anglican, whose sudden death took place in 1778, words of high praise in both prose and poetry. He also wrote, in verse, "A Soliloquy by a Fieldwaller at Work," "musing with myself concerning my solitary employment, walling for Roger Swire, Esq., and being of a Rhyming disposition."

Joseph Brown tells us "As to school learning I have nothing to boast of, for a month or six weeks at most was all the time I ever spent there, and that was when I was very young, so that what I am now capable of performing in the Scholastic Science is what I have gained by private improvement. My early inclinations to poetry, appears from the following rhyme which I made when I was very young :

"Each man to something gives his eager mind,
And mine to poetry is much inclined."

Consequent upon the death of his "worthy and honoured master," a brother, Samuel Swire, came into the district "who had so far initiated in the offices of a Clergyman as to bear the title of Doctor of Divinity"—and Brown made his acquaintance through his writings respecting his late master. Swire lent him books on the understanding that he would write his views on them for him. He wrote :

"I read the prose works of Edward Young with eagerness and delight . . . but as to Shakespear I hardly know what to say to it, for I am not convinced how any real benefit can be reaped from the perusal of dramatic performance.² I think Young's letters on Pleasure a sufficient antidote against such compositions, for tho' they are diverting and taking with the natural fancy, yet they are according to my apprehension to be calculated more for diversion and amusement than for edification ; but as I don't properly understand them, I will leave my farther sentiments undetermined, for 'he that answereth a matter before he heareth it, it is a shame and a folly unto him.'"

¹ These are in the possession of Mr. Boocock, of Barnoldswick, Colne, Lancs.

² For views on Shakespeare of another Friend, John Griscom (1774-1852), of U.S.A., see *Later Periods of Quakerism*, p. 689.

The letter concludes with further sentiments in rhyme and there is a "P.S. All favours will be gratefully accepted and thankfully acknowledged."

Markham, vicar of Carlton, who caused Brown and other Friends to be interned in York Castle, must have been a man of a different stamp from Samuel Swire, of Coalhill near Farringdon, Berks.

Charles F. Jenkins has presented a copy of *Passages from the Diary of Christopher Marshall of Philadelphia, 1774-1777* (generally known as Marshall's "Remembrancer"), Phila., 1839-1849, vol. i (? all issued), 193 pages. There are numerous references to the corporate action of Friends in this stirring period and to various individual Friends. Christopher Marshall (1709-1797) was active on the Whig side and was disowned by Friends in consequence. See xix. 52.

Francis C. Clayton, of Birmingham, has presented an illuminated genealogical tree of the Marriage Family, commencing with Francis and Mary Marriage, *cir.* 1650, and continued to the year 1921. This copy is numbered 20.

A. Neave Brayshaw has presented a scrap of the writing of George Fox, the special interest of which being that it is a portion of a Hebrew exercise, the Hebrew written in English characters with the English words opposite. (For Fox's knowledge of Hebrew see vols. vi., xv.)

Some Notes of a Trip from Liverpool to New York, etc., in the Year 1908, by Alfred Newsom. Alfred Newsom (1831-1921) was a son of William and Phoebe Newsom, of Limerick. In 1868 he married Susanna, daughter of Samuel Davis, of Clonmel. He moved to the old family residence of his relatives the Wilsons of Mount Wilson, near Edenderry, Kings Co. in 1887.

The History of Banbury, by Alfred Beesley, London, 1841, 681 pp. with many engravings. Alfred Beesley (c. 1800-1847) was a Friend by birth but joined the Established Church. He was an astronomer and botanist. There are references to Friends on pp. 451, 465, 482, 623, in connection with Samuel Wells (1614-), the Puritan Minister of Banbury, whose "unjust actions" are the subject of a long letter from Thomas Curtis, *anno* 1655 (p. 624).

By the kindness of Lydia M. Hutchinson of Cransley Grange, Broughton, near Kettering, a copy of a manuscript, entitled "Genealogical Sketches," has been added to the department of manuscripts in the Devonshire House Reference Library. The original was written about 1820 by Mary Bowen.

Section I opens with the marriage of Matthew Mair (d. 1724), son of John Mair, of Rhennish, with Elizabeth, daughter of William Lister, of Tunstall, 12 iii. 1697, both homes being in the Holderness district of South East Yorkshire.

The descendants are worked out for many generations and include the families of Raine, Hopkins, Thorp, Wilson, Hawkes, Petchell, Sutton, Stansfield, Benington, Kitching, Clark, Hutchinson, Bowen, Stephenson, Masterman.

Isaac Stephenson (1694-1783) married Ann Raine in 1719 and Frances Hebdon in 1726, and then, many years later, about 1761, Elizabeth Mair (c. 1741-1795). There was issue by the third marriage only—four children, the last of whom was born when his father was 80. It is said that his third marriage did not meet with the approval of his friends,³ but it resulted in the gift to the Society of many valuable members—of the families of Rowntree, Backhouse, Neave, Brayshaw, Grace, etc.—sprung from Isaac, Junr. (1765-1830), Anne (1768-1835), who married John Bowron, and Elizabeth (1771-1843), who married Thomas Robson of Sunderland and Liverpool.

There has recently been deposited at Devonshire House an ancient register with the following title :

1659

watchuen Register :

ffor the people of God (which thare meete together in his feare to waite vpon him To Record the Births, marriages and deathes of them and thire children, and alsoe some of the sufferinges which thay haue sustained by the vntoward generation (for consience sake) since thay seperated from the worlds waies, worshipes, priestes, temples, tiethes, and customes of the heathen, which are vaine and abominable before ye lord ; whose worshipe is in the spirit, and in the truth

HENRY MOORE, Reg^r

The manuscript is endorsed :

Burnham in Somerset

Register

Births marriages & deaths

The Register is oblong in form—6½ ins. by 15½ ins. and written on parchment, the cover being an old indenture of 1600.

Henry Moore, of Burnham, the registrar (c. 1619-1685), was a son of William Moore, of Burnham (d. 1629), and Magdalen, his wife (d. 1658). His first wife was Mary Rogers, of Burnham (married 1645, died 1654), his second wife was Mary Gundry, of Street (married 1658, died 1660) and his third wife was Rachel Jobbins, of Backwell (married 1661, died 1685). At the foot of the indenture, in another hand, is written :

"Intention of Marriage betweene H : M : & R : J : published in a meeting at watchuen and in a meetinge at y^e widdow Bryants House at Naylsey, y^e 28 day of the second moneth 1661 And at a generall Meetinge at Mary Whitinges House at Naylsey y^e 1st day of y^e 3^d Moneth, And alsoe at Axbridge in y^e market y^e 4th day of y^e 3^d Moneth 1661, and Married at Burton y^e 15th day of y^e 3^d Moneth 1661."

³ "Neither in the Yorkshire Registers nor in the minutes of Bridlington M.M. can I find mention of the marriage of Isaac Stephenson, the Elder—though soon after the marriage begin the entries in the Registers of the births of children."—A. NEAVE BRAYSHAW, 1922.

As a preface to the Register, Henry Moore wrote, in 1672, an epitome of Church history occupying 3½ pages in a clear, closely-written hand, on paper, coming down to the times of Quakerism and referring to imprisonment of 250 Friends at Ilchester, also the Acts "one for banishment and the other for confiscation of goods for meeting together above fower to preach and pray and worship god." (See xvii. 100.)

On the parchment are 4½ pages of births, 4½ pages of marriages and 3 pages of deaths. There is also 1½ pages of Sufferings. The earliest date is 1648 and the latest is 1731. Prominent among the entries are the names of Moore, Petherham, Wride, Toomer, Hilbert, Clark, Clothier, Gould, Jeffry, Counsell.

Journal of Rufus Hall (1744-1818), of Easton and Northampton in the State of New York (Bybury, Pa., 1840, 176 pages), recently acquired by gift from the J. W. Rowntree, Scalby, Library, is specially interesting as supplying an early reference to the incident made known by the skilful pen of L. Violet (Hodgkin) Holdsworth under the title of "Fierce Feathers," and by J. Doyle Penrose in his painting "None shall make them afraid." Rufus Hall was a son-in-law of Zebulon Hoxsie and brother-in-law of another of the name. Referring to the disturbance caused by the nearness of both the British and the Colonial armies, he writes:

"But the skulking Indians seemed to strike the greatest dread. One day, the Indians came to our meeting, just as it was breaking up, but they offered no violence. Their warlike appearance was very shocking, being equipped with their guns, tomahawks and scalping knives. They had a prisoner, and one green scalp taken from a person they had killed but a few hours before, but they went away without doing any violence." Date given is Summer 1777 (p. 17).

Robert Nesbitt is also mentioned—the Friend who walked the long distance to attend the meeting.

Esther Griffin White, of Richmond, Indiana, has sent over two of her books. One is entitled *Indiana Bookplates*, a beautiful book from the Nicholson Press of Richmond in 1910, containing many specimens of bookplates, the work of Indiana artists. There is a chapter on John E. Bundy, a Friend, of Richmond, "one of our best-known American landscapists," and for eight years on the teaching staff of Earlham College. Another chapter is devoted to the author's brother, Raymond Perry White (Ray White) (d. 1908)—a wonderful example of the pursuit of work under great physical difficulty—"with a constantly tortured body, he performed prodigies of labor which called for unremitting attention and closest scrutiny, engraving for uninterrupted hours, on his knees before his window-seat, a sitting posture being impossible to him, and walking always with the support of crutches." The work of Olive Rush, a Friend, of Germantown, is also illustrated. "She is one of the best-known among the younger artists of the United States." Miss Rush studied art with J. E. Bundy at Earlham. The book was presented to D by Hannah D. Francisco, of Pittsburgh, Pa.

The other book bears the title *In the Orchestra* (Nicholson Press, Richmond, Ind. 1915). It consists of verses published in the "Richmond Palladium," for which the writer was then music editor. Each piece is associated with a specified musical instrument.

Temper ; or Domestic Scenes, a Tale, by Mrs. Opie, 1st ed., London, 1812, 3 vols., presented by H. Stuart Thompson, of Bristol.

Journal of Richard Jordan (1756-1826), a rare Phila. ed., 1829, presented by Mary Hannah Foster, of Scarborough.

In a parcel of manuscripts, etc., presented by Charles J. Dymond, of Newcastle, handed down to him from the Grace family, of Bristol, is an interesting twelve-page quarto pamphlet "Printed in the Year 1687," entitled : *A Letter from Doctor More, with Passages out of several Letters from Persons of good Credit, Relating to the State and Improvement of the Province of Pennsylvania*. Published to prevent false Reports. This tract was printed, with introduction by Albert Cook Myers, in "Narratives of Early Pennsylvania," etc., 1912. It also appears in Penna. Mag., vol. iv. Of Dr. Nicholas More (. . . -1687) A. C. Myers wrote :

"Dr. More was a personage. He was not only the first speaker of the provincial assembly, held at Chester in December, 1682, but he has even the greater distinction of being the first (1684-1685) of the long and illustrious line of chief justices of Pennsylvania. . . . He was a non-Quaker, out of sympathy with members of that sect."

William Penn wrote the following Preface :

"Divers false Reports going about Town and Country, to the Injury of the Province of PENNSYLVANIA, I was prevailed with by some concerned in that Province, and others that desire the truth of things, to Publish such of the last Letters as made mention of the State of the Country ; to serve for answer to the Idle and Unjust Stories that the Malice of some invent, and the Credulity of others prepare them to receive against it ; which is all the part I take in this present Publication."

"WILLIAM PENN."

Dr. More's letter to his "Honored Governour" occupies four pages. This is followed by letters from the "Governors Steward," who was James Harrison (c. 1628-1687) ; from the "Governors Gardiner," whose given-name (James) only is known ; from "Robert Turner, a Merchant in Philadelphia, and one of the Council" (1635-1700) ; from "David Lloyd, Clerk of the Peace of the County of Philadelphia" (1656-1731) ; from "Thomas Holmes, Surveyor General" (1624-1695) ; and from "James Claypole, Merchant in Philadelphia and one of the Council" (1634-1687). The letters are full of reports of the productiveness of the Province and the prices of various products. Building operations are also described. Dr. More adds : "We are wanting of some more good Neighbours to fill up the Country."

Concerning the Supplements

IN our twelfth volume (1915) we announced that "Supplement No. 13" would consist of extracts from the A.R.B. Manuscripts, and we invited purchasers at the subscription price of half-a-crown. Favourable replies were received and the money sent was allocated to this purpose. The cost of printing and scarcity of paper prevented the carrying out of our plan. *We shall be glad if subscribers to this proposed Supplement will be willing to allow the money sent to be placed to the general account for the printing of the Journal itself.* The finances of the Society are in considerable need of help.

The presidential address, delivered last May, by Charles F. Jenkins, of Philadelphia, on the history of Friends in the Island of Tortola, will appear as a separate publication early next year.

"The Household Account Book of Sarah Fell of Swarthmoor Hall"

THIS work which has been referred to as in preparation in volumes x., xi., xii., xv., xvii., has now been published by the Cambridge University Press in a book of over 600 pages; we propose to adopt the same method, carried out since 1912 in connection with the Cambridge edition of *The Journal of George Fox*, and insert, from time to time, additions and corrections which have reached the editor.

1—Page 161, line 7 from foot, cross out the 2 as there is not any note at the end of the volume corresponding with this figure.

2—Page 555, line 8 from foot, for *Fishlake* read *Fishwick*.

3—Page 589, column 2, the following further references to Fox, George, may be noted, 227, 249, 261, 273, 287, 291¹, 295², 297, 303, 307, 315, 331², 333, 335, 347², 349², 361, 373, 375², 397, 411², 459.

4—Page 528, John Kirkby, of Coniston. In the *Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society*, N.S. xx., 1920, p. 177, there are references to papers preserved at Hill Top, Crosthwaite. "The papers have principal reference to John Kirkby who lived at Coniston Hall, his sister Alice being the wife of William Fleming, of Coniston. He appears in these letters in an amiable light as earning the gratitude of his kinsfolk for his attention to their affairs."

No. 1. A letter to J. K. from Col. Richard Kirkby, dated London, 12 Jan., 1663-4, containing a list of "Quakers committed last Sessions"

George Fox	
Thomas Davenport	} Cheshire men.
James B———	
Thomas Charley	A Warton man.
Jo. Stubbs, Schoolmaster at———	
William Wilson of Stange End.	

No. 2. A letter to J.K. from Thomas Clayton, dated Lancaster, 7 May, 1668, states: "The 2 Quakers George Rowson and Rich. Walker that were imprisoned att Lancaster and sett at liberty by the Judges late order Have denyed absolutely to pay any tythes these 10 yeares."

No. 18. A Bond by Matthew Richardson of Rownhead, Lancs., esquire (543), George Hilton of Milnewood, Lancs., gent. (547), to John Kirkby (Armorial seals of Richardson and Hilton), 30 July, 1670.

In other items appear the names of Daniel Fleming, Myles Dodding (525), Sir John Otway (575) and others referred to in the Account Book.

5—Page 564. An account of the persecuting zeal of members of the Preston family of Holker Hall and The Manor appears in volume xx. n.s. of the *Transactions of the Cumberland and Westmorland A. & A. Soc.*, 1920, pp. 246-251.

6—Page 85. The amount carried out on the top line should be 000 00 08½ as pointed out in a notice appearing in the *English Historical Review*, for October, 1921. A blot in the shillings column was read as a figure eight.

7—Page 519. Omit reference to Glossary; it was decided, after this sheet was printed, to omit this.

8—There is an article on "The Fair at Ravenglass" in the 1921 volume of the *Transactions of the Cumberland and Westmorland A. & A. Soc.*, pp. 237-252.

9—In the *Transactions*, p. 94, there are notices of various members of the Cowper (Cooper) family of Aldingham, including "Edward Cooper of the Flanne," whose dates are given as 1625-1687.

"Mat. Moorhouse of Kirkburton parish sth he hath been oft with Mr. Brigs their vicar, rid with him, but he speakes not a word of god, or religion, and in his preaching he speakes so low that few in the church understand him. These things incline M. M. wife to the quakers bec. she sth they have some power, she is a notable understanding woman, hath learnt much scripture without book, hath good affection, but alas, they want powerfull preaching, my heart bleeds for them—alas, alas."

OLIVER HEYWOOD, *Diaries*, ii. 255 (under date Jan. 8, 7th).

J. J. Green Collection in D

THIRD LIST OF BOOKS AND MANUSCRIPTS

A FOLIO volume of 88 leaves, vellum bound, entitled *Oustwick &c. Quaker Registers, Pedigrees, &c.*, compiled by J. J. Green from a MS. copy in the possession (1892) of Mrs. Foster, of Hillstone Hall, Oustwick, E. Yorks., in the handwriting of her father, Joseph Stickney. The marriages cover the period 1660 to c. 1773, followed by births and burials for about the same years.

Then follow Extracts from a MS. belonging (1897) to James Thorp, of Hull, of marriages, c. 1662 to c. 1820.

One page is occupied with a poem: "William Cowlan to Joseph Smith, on his marriage with Eliz. Mair, 12 x. 1728," reminding us of that later poem by the same, given in volume xvi., page 128.

Next come extracts from Minutes of Oustwick Preparative Meeting, 1706-1768, including a minute of Yorkshire Women's Q.M., 1716, on dress: "that young women dress their heads in a more decent and modest form, that is not to set their head dress so farr back that their ears are part bare, their hair cutt and powdred fraying out upon their brows, also the skrieds of the cozoes so thinne that there ears may be plainly seen through them."

Then, minutes of Bridlington Monthly Meeting, at Skipsea in 1718, Robert Turner, Junr., was granted a removal certificate to Pennsylvania and Rebecca Turner was liberated to accompany Lydia Lancaster to America on religious service.

The names of Friends, mostly of East Yorkshire, include:

Acklam.	Fairbairn.	Stickney.
Benington.	Foster.	Storr.
Bowen.	Hopkins.	Thorp.
Burt.	Kitching.	Towse.
Collinson.	Maire.	Turner.
Dearman.	Nicholson.	Webster.
Ellythorpe.	Pinder.	Wintringham.
Empson.	Saunderson.	Womersley.

A series of letters written by Priscilla Green (1802-1877), of Saffron-Walden, from the United States to her relatives in England, dating from 8 ix. 1856 to 16 x. 1858. P. Green was accompanied on her religious visit by Mary Nicholson, of Whitehaven. The nearly three-hundred pages of these letters have been carefully read in D and many references to persons and places gathered into an index. Several Yearly Meetings were attended and mention is specially made of Philadelphia Y.M. of 1857

and 1858, New England Y.M. of the same years, and Indiana Y.M. of 1857 and New York Y.M. of 1858, with the remarks of the visitors on their condition. There are notes of interviews with many Friends and others, including Rebecca and Rachel Grellet, Eli and Sybil Jones, the Murray family of New York, John G. Whittier—"we staid there an hour or more, having tea and brown bread and butter for dinner. The Poet, his mother and sister, all rather feeble. He said when we first called he would like us to stay with them, but for his mother and sister being poorly and their helper away. He seems of a retiring cast but his conversation was interesting" (8 mo. 1857);—Dr. R. H. Thomas, the family of Henry Hull, of Stanford, N.Y., Marmaduke C. Cope, J. M. Whitall, and U.S. President, James Buchanan—"a fine-looking man with perfectly white hair."

Priscilla Green had many meetings with "those called Hicksites," at her request and theirs. She also mentions Anti-Slavery Friends, Wilburites, and Progressive Friends. At London Grove, Pa, "one goodly-looking Mother expressed her wish to have us at her house, 8 miles distant, saying her name was Pennington (descendants of I.P.s [Isaac Penington]), and that she had ten sons all at home."

Much interest was felt in visits to the homes of Ministers who had visited Europe—Thomas Arnott, Asenath Clark, Elizabeth Coggeshall, Hannah Field, Stephen Grellet, Susan Howland, Henry Hull, E. and S. Jones, Dr. Thomas, Anna M. Thorne, Daniel Williams.

1662. ffor charges in carrieing 28 quakers before S ^r will ^m	
Ingleby: ffor souldiers charges that carried them	o 2 6
ffor my charges in carrieing Sixe quakers to Yorke Castle	
21 th Sept two daies travell	o 3 o
1665. ffor my charges in going before the Justices to Knares-	
brough With the quakers	o o 8

Pannal Parish Accounts, printed in Kaye's *Records of Harrogate*, 1922, p. III.

Now, you young men and women who can ride to meeting, galloping on your fine fat horses, or riding in your shining gaudy carriages of various sorts, how different is your outward situation from those dear, devoted children of the Lord who had to travel on foot ten miles to meeting through the woods!

John Hunt, of Moorstown, N.J. viii. 1824, from Comly, *Misc.* vol. 3, p. 148.

Friends Historical Society.

President :

EDWARD GRUBB, M.A.

Committee :

AUGUSTUS DIAMOND, B.A.

ROBERT HENRY MARSH, F.C.A.

R. HINGSTON FOX, M.D.

JULIET E. RECKITT.

C. ERNEST NAISH.

ERNEST E. TAYLOR.

A. NEAVE BRAYSHAW, B.A., LL.B.

MARGARET SEFTON-JONES, F.R.Hist.S.

ARTHUR J. EDDINGTON.

Editor :

NORMAN PENNEY, F.S.A.

Auditor :

AUGUSTUS DIAMOND, B.A.

Income and Expenditure Account for Year ending 31. xii. 1921.

INCOME.				£	s.	d.	EXPENDITURE.				£	s.	d.
Annual Subscriptions	...	...	...	91	15	1	Cost of printing Journal, vol. xviii.	...	...	101	19	4
Sundry Sales	...	...	...	2	10	2	Postage for the same	...	...	7	0	0
Advertisements	...	...	...	8	15	0	Reprint of "Hist. of Friends' Reference Library"	...	...	6	16	0
Contribution from Library Committee towards cost of printing "Hist. of Friends' Reference Library" and 100 copies of reprint	...	...	...	10	0	0	Stationery	...	...	4	6	6
Interest on deposit account	...	...	...	1	7	0	Insurance	...	...	0	5	2
Balance of expenditure over income	...	...	...	5	19	9						
				<u>£120 7 0</u>							<u>£120 7 0</u>		

THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

Editor : NORMAN PENNEY, F.S.A.
Devonshire House, 136, Bishopsgate, London, E.C. 2


For Table of Contents see page two of cover

Our Quotation—11

"To example well, and show to the world by our honest and peaceable lives that we are the followers of Christ, will be more convincing than many arguments."

WILLIAM BLAKEY (c. 1738-1822), of Middletown,
Bucks Co., Pa.

Leading the Way

 **BEING** a Series of brief Sketches of Quaker Inventions and Discoveries, and of Friends who have led the Way in various directions.¹

Continued from page 57

XXXIX

JOSEPH JACKSON LISTER, F.R.S. (1786-1869), "discovered principle of construction of modern microscope, 1830; the first to ascertain the true form of the red corpuscle of mammalian blood, 1834." (D.N.B.)

Lord Lister, 1917, pp. 11, 12.

¹ The Editor would be glad to receive information regarding other inventions, discoveries, etc., or regarding other claimants to any of the inventions or positions introduced. The length of the Sketch bears no proportion to the importance of the subject.

XL

CHARLES FRANCIS JENKINS, of Washington, D.C., son of Amasa Jenkins, of Richmond, Ind., is the inventor of a "high-speed moving picture machine, able to slow down the subject one hundred times, even showing projection from a high-power gun. He has perfected a device for transmitting motion pictures by radio." (*American Friend*, 1922, pp. 341, 440.) C. F. Jenkins is a member of West Richmond Meeting, Ind.

XLI

GEORGE BRADSHAW (1801-1853). "It has often been said that Bradshaw was the originator of Time Tables, but by the term 'originator of Time Tables' must obviously be understood the originator of collecting the time tables of various companies and publishing them together in a portable form." (E. H. Dring, on "Early Railway Time Tables" in *The Library*, 4th ser. vol. ii. no. 3, Dec. 1921.)

XLII

ROGER TREFFRY (c. 1746-1818) discovered "both the Cause and the Remedy for Smut-balls amongst wheat and Smut of both kinds amongst Barley and Oats." (*Jnl.* xix. 37.)

XLIII

E. LLOYD PEASE. "In December, 1888, E. Ll. Pease patented an arrangement whereby wire rope takes the place of rigid framing in gas-holder construction." (*Gas Engineers' Mag.*, July, 1890.)

XLIV

WILLIAM CURTIS (1746-1799), founder, in 1787, of "The Botanical Magazine," was "the first botanist of note in this country who applied botany to the purposes of agriculture." We are indebted to him for that useful vegetable, sea-kale. (*Miscellanea Genealogica*, 5th series, vol. iv. p. 149.)

XLV

JAMES VARLEY () "was a member of a good Yorkshire family of Quaker descent, a man of mark as a traveller, a linguist, a scientific chemist and the discoverer of chloride of lime for bleaching. He also discovered in England the fine clay for biscuit china, previously obtained

from Germany." (*North Country Poets*, edited by William Andrews, Hull, 1888, in an article on Mrs. George Linnæus Banks (1821-1897), a grand-daughter of James Varley, prefaced to a selection of her poems.²)

XLVI

JAMES BEALE (c. 1798-1879) was the immediate cause of sending across the Atlantic the first vessel to steam the whole distance, 1838. The vessel was the *Sirius*. Several Friends were part owners of the vessel. When she was under repair at Hull part of the work was done by GEORGE WORSDELL (xxxvii.).

Jnl. xvii. 108.

XLVII

PHILIP SYNG PHYSICK, M.D. (1768-1837), has been styled "The Father of American Surgery." He was a non-Friend, but of Quaker descent; he, however, received his early education under Friend Robert Proud, whilst lodging at the house of Quaker Todd, and he married, in 1800, the daughter of Samuel Emlen.

Memoir, by J. Randolph, M.D., 1839; etc.

XLVIII

DANIEL QUARE (1648-1724) "invented repeating watches; made a fine clock for William III, which only required winding once a year; and improved the construction of barometers." (*D.N.B.*)

Jnl. xiv. 44; *Friends' Quarterly Examiner*, 1900.

XLIX

GEORGE GRAHAM (1673-1751), watchmaker, "was responsible for the 'dead-beat' escapement, invented as an improvement upon Clement's anchor escapement, but perhaps his greatest invention was the mercurial pendulum in which he compensated for the expansion of the steel by the expansion of the mercury in a jar connected with it, and so preserved constant the vibrating length of the pendulum." (Williamson, on "Old Quaker Watchmakers" in *Behind My Library Door*, 1921.)

² In the same volume there is a memoir of G. L. Banks which states that his father, John Banks, had an elder brother, William, "who was placed at Ackworth School by Sir Joseph Banks, to whom the brothers were collaterally related." There is, however, no Banks in the list of Ackworth scholars.

L

BENJAMIN HUNTSMAN (1704-1776), of Doncaster, and later of Attercliffe, Sheffield, was the inventor of cast steel.

Sheffield, 1919, chap. vii.; *D.N.B.*; *Jnl.* xvii. 118; Smiles's *Industrial Biography*.

LI

HENRY TAYLOR (1737-1823), of North Shields, was called "the Sailors' Friend" because he set in train the circumstances which led to the fixing of the lights in Hasbro' Gatt, and the Lights at the Goodwin, and proposed a Light near the Sunk Sands. He also wrote pamphlets with instructions to young sailors, etc. (in *D*). He joined Friends in 1778. Taylor's youngest son, Joseph, was grandfather of Mrs. George Cadbury, *née* Taylor.

Letters of Mary Jane Taylor, 1914, pp. 10ff; *Memoirs of Henry Taylor*, 1811, 1821; pamphlets, etc., as above; news-cuttings in *D*.

LII

MORRALL FAMILY. In the *History and Description of Needle Making*, by Michael T. Morrall, F.S.A. (c. 1818-1891), of Newcastle and later of Matlock, fifth edition, 1866, we are informed that "this useful branch of manufacture has been the staple trade of Studley, Warwickshire, my native village, from time immemorial, and my family are engaged in the business and have been for at least six generations; and have introduced most of the improvements that have been effected in the modern needle." About 1785, Michael Morrall removed from Alcester to Washford Mill, Studley. The firm of Morrall, Archer and Morrall made many improvements in the art of needle making, and others of the family added to them.

LIII

THOMAS EDMONDSON (1792-1851), of Manchester, was the inventor of printed railway tickets. The idea came suddenly to him in completed form at the age of forty-six, and the profits which accrued were used to pay off all the creditors of a previous bankruptcy.

D.N.B.; *Jnl.* xvi. 110.

LIV

JAMES HOLDEN (of Wanstead, Essex) was the first to build locomotives that could run by either oil or coal, being

the inventor of the "Holden injector" by means of which trains could be run with liquid fuel.

Jnl. xviii. 113.

LV

CYRUS CHAMBERS, Jr., of Philadelphia, invented various sorts of book-folding machines; the first successful machine was one that folded Comly's "Spelling Book," a sheet of 32 pages, and the last and greatest invention was a machine made expressly to fold the "Ladies' Home Journal." He also produced a machine to make bricks.

Autobiographic account in *Friends' Intelligencer* (Phila.), 1910, p. 50.

LVI

WILLIAM DYNE (c. 1817-1896). There are, preserved in **D**, some printed and illustrated notices of inventions by William Dyne.

On show at the Great Exhibition of 1851 were six objects, "the invention of Mr. William Dyne, an *employé* of the London and South Coast Railway at their London Station. Mr. Dyne is, we understand, the first person in the kingdom who applied gutta percha in the construction of life boats, rafts, etc., he having taken out a patent for that purpose in 1847" (*Sussex Advertiser*, March 18, 1851). The paper then proceeds to give a description of the Eclipse, or Standard Life Boat,³ a Gutta Percha Life Buoy, an Emigration Life Raft, a Life Launch, the Gutta Percha Emigration Life Boat, and a Gutta Percha Life Vest.

"William Dyne also patented a Pathway Cleanser [of which there is a diagram in **D**], intended to be a ready way of cleansing the public streets opposite shops and private houses, but the Water Company charged an impossible rate for the water used and prevented its sale" (letter from Thomas R. Dyne, 1921).

Thomas R. Dyne writes:

"My father's Patent Collapsible Life Boat invention was afterwards taken up by Rev. Berthon, who formed a company, and the Collapsible Life Boat is now in general use. It is now manufactured by the Berthon Boat Company, Lympington, Hants."

³ This is probably the boat described as "Messrs. Dyne & Vickery's Improved Life Boat," of which there is a lithograph in **D**.

LVII

AMOS CRUICKSHANK⁴ (c. 1808-1895), of Sittyton, Aberdeen, had a leading part in developing the breed of Short-horn cattle and was the "owner of the largest herd of short-horns in the world." (*A Walk from London to John O'Groats*, by Elihu Burritt, 1864, p. 342.) "A.C. was more than an ordinary breeder, as to-day one rarely sees a sale catalogue of shorthorns without Cruickshank blood being mentioned" (letter from George Burt, of Redgrave, Diss, Norfolk, 1922).

History of Shorthorns, 1907, with portrait; *Live Stock Journal*, 1915.

LVIII

SAMUEL HILL, of Seattle, Wash., originated the idea of the great concrete road linking Canada and the United States. He is President of the Pacific Highway Association. There is a picture of S. Hill in *The American Friend*, 1908, 651.

The Friend (Lond.), 1922, p. 257.

LIX

ELIHU EMBREE (-) "was a Quaker, and has the honour of having started the first newspaper devoted exclusively to the destruction of slavery. This was the 'Emancipator,' which was begun in 1819, and which came to an untimely end because its founder and editor died." (R. M. Jones, *Later Periods of Quakerism*, 1921, p. 562.)

LX

THOMAS TOMPION (1638-1713) was "one of the greatest of the English watchmakers, and has, in fact, been called the father of English watchmaking." (Williamson, on "Old Quaker Watchmakers," in *Behind My Library Door*, 1921.)

D.N.B.; Britten, *Old Clocks and Watches*, 1911.

LXI

JOSEPH MALCOMSON (c. 1798-1858) was said to be the first person to bring a steam vessel to Petrograd.

Jnl. xvii. 109.

⁴ For *Anthony*, probably read *Amos* (*Jnl.* xix. 48), the latter had a brother Anthony.

LXII

JAMES MARRIAGE (1796-1863) was the principal founder of the Ultine (Essex) factory for the production of sugar from beetroot, the first in England. James Marriage's elder brother, Robert, was a partner in the sugar venture.

Friends' Quarterly Magazine and Review, 1832, p. 275 ;
International Sugar Journal, 1914, pp. 510-515.

LXIII

PRIESTMAN BROTHERS, Holderness Foundry, Hull, were the inventors of the petroleum engine, 1888. W. Dent Priestman writes : " From the point of view of inventions, I look upon our firm's connection with the use of petroleum oils as a means of power in internal combustion engines, as much the most interesting. The late Lord Kelvin (then Sir William Thomson), whom we asked to report on our engines, said he could not leave home to see inventions in general, but that if we could show him an engine driven by ordinary petroleum oil he would go to see that."

The invention is dealt with in a lecture by William Cawthorne Unwin, F.R.S., before the Society of Civil Engineers in 1892 (pamphlet in D).

Prior to the introduction of the Oil Engine, this firm took out patents in connection with the operation of Grabs. The firm is now largely engaged in the manufacture of these appliances for dredging, excavating, and lifting coal, etc., etc., and they are in use in many parts of the world. A book of illustrations of Grabs and Grab Dredgers, etc., at work is in D.

NOTE

No. III. Abraham Darby—" the first iron bridge ever constructed—1779." John L. Nickalls draws attention to the following, extracted from Elizabeth Kendall's *Wayfarer in China*, 1913 :

" The one connecting link between China and Tibet is the bridge of the suspension sort built in 1701, three-hundred and eleven feet long. On the nine cables of charcoal-smelted iron that compose it are laid loose planks to serve as a footway, while the only guard is a shaky chain on either hand."

To be continued

Notes and Queries

KEY TO ABBREVIATIONS

D—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

FORSTER MANUSCRIPTS.—Reference was made in our last issue, page 59, to valuable manuscripts lately added to **D**. Further information may now be given, through the kindness of Mrs. Vere O'Brien, of Ennis, Co. Clare (*née* Arnold-Forster), adopted daughter of the Right Hon. William Edward Forster (1818-1886). The manuscripts, consisting of the Haistwell Diary, several sheets in the handwriting of George Fox, etc. were discovered by Mrs. O'Brien and her niece, Ivis Arnold-Forster, in "a little brass-nailed coffer put away in an attic at Wharfedale," the residence at Burley of W. E. Forster. It is not likely that the active life lived by the noted politician and philanthropist permitted him to look into the great quantity of papers which came to him from his father, the Quaker Minister, William Forster (1784-1854), but these are now being examined by Mrs. O'Brien and will no doubt yield matters of considerable interest.

The history of the MSS. cannot be traced further back than when in possession of the Forster family of Tottenham (of which William Forster was a member) a hundred years ago, but this well-known family was associated with Friends from the early days and may well have come into

possession of these papers not long after they were written.

JOHN SOUTHAM, M.D. (xviii. 19, 110).—By the kindness of Wallis Cash, of Wincanton, we have seen a copy of the diploma mentioned xviii. 111, a translation into English made by Ernest Blackie (great-great-grandson), Archdeacon of Lincoln, 1921.

" . . . AND SINCE it has been sufficiently understood by us that JOHN SOUTHAM has applied himself to medical studies for many years with great credit to himself and has made great progress in the same

" AS A GUARANTEE and testimony of which things we wish the instrument of the Doctorate in their diploma to be strengthened by the affixing of the great seal of the University and of our signatures. . . .

" GIVEN AT ABERDEEN on the 30th day of December in the year of our Lord 1818."

Signed by directors of studies, doctors, masters and professors of the University.

ILLEGAL BURIALS.—In Dr. Nightingale's recent book, *Early Stages of the Quaker Movement in*

Lancashire, we find several presentations in connection with private burials and burial grounds.

"Burnley Cap. John Smith, of Hill, quaker, for suffering dead corps to be buried in his land."

"Rossendale. Richard Radcliffe for hedging in a parcell of land to bury dead corps in and diverse have been interr'd there."

"Colne. Richard Mitchell for burying his child in a field."

What Act made these burials illegal?

WORK AND PLAY ON SUNDAY.—

In above work we also find the following presentations, but we are not to suppose that these actions had any close connection with the early Quaker Movement!

"Rossendale. Against Christopher Bridge and Robt. Winterbotham for playing at football in time of divine service. 23 Aug., 1672, before Mr. Clayton, Surrogate, the parties appeared per Mr. Kippar, Minister there and were absolved and dismissed with a caution. 4s."

"Blackburn, 1671, June 16. Against John Forrest, John Farnworth and Ellis Edge for prophaneinge the Saboth by playing at Pennyprick as is reported [ultimately dismissed]."

"Wigan. Against Margt. Cowley for delving in a garden upon the Saboth day."

MARGARET FOX.—Those who have been accustomed to write and speak of the wife and widow of George Fox as Margaret *Fell*, will be more disposed to give her her rightful name, when they know that she strongly protested

against being styled Margaret *Fell*. "Why may I not have y^e Liberty of my Marriage as well as all our friends in England beside; & y^e I must be made a widow y^e they may abuse me in my credit & reputation & also be ruined in my Estate?" she wrote to the Justices at the Sessions at Lancaster, in January, 1683/4. She had been fined twenty pounds as "Mrs. Margt. Fell, wid."—as a "feme sole," whereas the law laid it down that a married woman—a "feme covert," was not to be fined more than ten shillings.

See Nightingale, *Early Quaker Movement in Lancashire*, 1921, p. 156.

CONVENTICLE ACT, 1664 (xvii. 100).—The Conventicle Act ordained "that if any Person above the age of sixteen, after the first of July, 1664, shall be present at any meeting under Colour or Pretence of any Exercise of Religion, in other manner than is allowed by the Liturgy or Practice of the Church of England, *where shall be five or more Persons than the Household*, shall" etc.

Upon this Dr. Nightingale writes in his book, *Early Stages of the Quaker Movement in Lancashire*, 1921, p. 130n.:

"Whilst the law would seem to be perfectly clear that it was an infringement of the Act when five persons other than members of the household were present at a Conventicle, the popular idea appears to have been that *more than five* were needed to constitute a breach of the law. In all cases [given in his book] it will be noted that those who gave evidence against the offenders said that *more than five* were present."

PUBLIC FRIENDS IN BUSINESS (xviii. 26, 110).—We did not gather the true inwardness of the letter given under this heading in the last volume, but there cannot be any doubt as to occupations attached to the "Public Friends Visiting Dorking Meeting, Surrey, 1709-1726"—given in a manuscript presented to D by Maude Robinson and introduced to the readers of the *F.Q.E.* in 1920. The trades and professions are as follow :

baker	oilyleather
bookseller	dresser
cheesemonger	pewterer
clothworker	poulterer
corker	printer
corn chandler	salesman
doctor	sawyer
farmer	scholar
fisherman	servant at Theo-
Governess of the	dor Eccleston's
Workhouse	shoemaker
in London	shopkeeper
grocer	smith
hop-factor	stuffmercer
husbandman	stuffweaver
leathercutter	suitmaker
leatherdresser	surgeon
linendraper	tailor
maltster	tallowchandler
mercier	thatcher
merchant	tobaccocutter
millar	tobacconist
miner	watchmaker
oatmealman	wharfinger
	woolcomber

DAVIS-BUMFUS SEPARATION.—Information wanted respecting the Separation in New England, c. 1800, headed by Timothy Davis and Benjamin Bumfus. See *The Journal of John Comly*, page 260.

JOHN ARCHDALE MSS.—In the Library of Congress, Washington, D.C., there is a collection of sixty-five original manuscripts,

relating to John Archdale (1664-1707) and his governorship in Carolina. A list of these papers appears in the *Handbook of Manuscripts in the Library of Congress*, 1918 (copy in D), p. 26, which book also indicates the possession by this Library of other Quaker manuscripts.

BREWERS YARD (iv. 37).—Under date August 25th, 1682, the Kenyon MSS. give the following :

"Kirkham. There is a place in this parish wee call Brewers Yard, four or five miles distant, which the Quakers (the most incorrigible sinners I know) doe use to bury. I desire you, therefore, you may procure this may be spoken of a Sheriff's title, that these places may be laid wast, or if not soe, some other remedy may be thought of for the preventing of their diabolical infatuation and infection."

The writer was Richard Clegg, M.A., who held the living of Kirkham from 1666 to his demise in 1720.

See Nightingale, *Early Quaker Movement in Lancashire*, 1921.

TONES IN PREACHING (xv. 125).—In the *Life of H. W. Longfellow*, 1886, ii. 304, we read :

"1857. August, 17. Went to hear a Quakeress from England, Priscilla Green, speak in the church. She spoke with a sweet voice and very clear enunciation ; very deliberately and breaking now and then into a rhythmic chant, in which the voice seemed floating up and down on wings.

I was much interested and could have listened an hour longer. It was a great pleasure to me to hear such a musical voice."

[It has been said that in *The Courtship of Miles Standish*, upon which Longfellow was engaged in 1858, "Priscilla, the Puritan Maiden" was so named after Priscilla Green.]

Tones of another kind are referred to in "A Letter, written to a Friend by a Member of the Society of Friends, which is respectfully submitted to the Consideration of the Ministers and Elders of that Society among whom alone it is now circulated." The writer, who signs

" * * * * *

refers to "the very unpleasant manner of delivery in preaching . . . an evil of no small magnitude." As an example he gives a specimen, heard by himself, a quotation of Col. ii. 8—"Beware, aa!—lest any man, aa! spoil you through, aa! philosophy and vain deceit, aa!" etc.¹ . . . "Some of our women preachers give us such a great variation in tone and such a modulation of the voice, as, though not strictly musical, amounts to direct singing or chanting."

GEORGE FOX AND HEBREW (vi.; xv.; xix.).—In his reply to Bishop Lancelot Andrews (see pp. 24-33 of *The Examination and Tryall of Margaret Fell and George Fox . . . at Lancaster, 1664*),

¹The printed copy of this letter has been recently presented to D, by Margaret W. Fox, of Wellington, Som. It was sent by Hannah Alexander, of Ipswich, to Sylvanus Fox, of Wellington, in 1814. Who was the writer?

on the subject of swearing, George Fox attempts the translation into Hebrew, of Matt. v. 24, and James v., adding: "The Pricks, Points, and Accents, and the plain and naked interpretation of the Hebrew words we have left for them it most concerns to adde."

A criticism of Fox's Hebrew in this place, by Alfred Kemp Brown, 1919, in reply to a letter from A. N. Brayshaw, is among MSS. in D.

SANDERSON OF LONDON.—A bundle of letters written by daughters of John Sanderson, of Old Jewry, has been received from Margaret W. Fox, of Wellington, Somerset, with permission to destroy any not considered worth keeping. John Sanderson married three times—by his first wife, Mary Frinston, he had *Margaret*, m. Isaac Rigge, of Kendal, *Hannah*, m. Benjamin Thomas, of Bristol, and *John*, m. Anna Fox, of Wellington. By his second wife, Margaret Shillitoe, he had *Mary*, m. Sylvanus Fox, of Wellington, *Elizabeth*, m. Cornelius Hanbury, and *Joseph*, d.s.p. His third wife was Anna Trueman, of Lurgan, d.s.p.

The letters were written principally by Mary and Elizabeth. Mary Sanderson accompanied Elizabeth Fry to Newgate, and she refers to this in several of her letters, but Elizabeth's letters seem of greater general interest.

There is also a letter from Sylvanus Fox offering a subscription of one hundred pounds towards the purchase of a ship for Daniel Wheeler, and a letter describing S. Fox's address in the Pump Room, Bath.

Index

- Abbot, Sarah, 105.
Acklam of Yorks, 126.
Ackworth School, 131.
Airey, Thomas, 67.
Albright, Arthur, 52.
Aldam, Thomas, 67, 109.
Allen, Nathaniel, 42.
Allen, Samuel Leeds, 42, 48.
Allen, William, 21, 28, 33.
Allerthorpe, 68.
Alsop, Othniel, 4.
America, Settlement of, 115.
Anabaptists, 63.
Anderson, of Phila., 93.
Anti-Slavery Friends, 127.
Archdale MSS., 138.
Ardesley, 68.
Arnott, Thomas, 127.
Arthington family, 102.
Atkinson, Christopher, 67, 78.
Atkinson, Wilmer, 42.
Audland, Ann, 67.
Audland, John, 67, 78, 80.
- Backhouse family, 44, 121.
Backhouse's Bank, 104.
Bagdad, 25-31.
Baines, James, 74.
Baker, W. K., *Loyalists*, 42.
Balby, 68.
Baltimore and Ohio R.R., 11, 55.
Baltimore Y.M., 11.
Banbury, History of, 120.
Banks, John, 67, 77, 78, 80.
Baptists, 63, 64.
Barclay, Col. David, 61.
Barclay, R., *Apology*, 17.
Barker, Joseph, 43.
Barnardiston, Giles, 61.
Barnes, Samuel, 26.
Bartlett, William E., 7, 8.
Bateman, Miles, 67.
Bates, Elisha, 10.
Batkin, William, 17-21.
Bawden, Sarah, *aft. Treffry*, 38.
Bax family, 46.
Baycliff, 68.
Beacon Controversy, 40.
Beale, Benjamin, 51.
Beale, James, 131.
beard, 98.
Bedford, Peter, 20, 21, 48.
Benzet, Anthony, 98, 100.
Benington family, 121, 126.
Bennis, Edward, 55.
Benson, Dorothy, 67.
Benson, Gervase, 67, 77.
Benwell, John, 41.
Bettle, Samuel (1828), 4, 5, 9, 11.
Bevan family, 26.
- Bevan, Joseph Gurney, 27, 65.
Bewley family, 112.
Bewley, George, 67, 75.
"Biographical Dictionary" proposed, 39.
Berkbeck, Eleanor, *aft. Draper*, 104.
Birkbeck, Grizell, *form. Hoare, aft. Allen*, 33-36.
Birkett, Miles, 67, 78.
Birkfield, 67.
Bishop, Benjamin, 17-20, 48.
Blakey, William, 98, 107, 129.
Blaykling, Ann, 67.
Blaykling, John, 67, 74, 75.
Blaykling, Thomas, 74, 75.
blind Friends, 17, 48.
Bolton Forest, 68.
bonnet-makers, 64.
Bonsall, Isaac, 4.
Bootham School, 116.
botany, 120, 130.
Bourne, Dr. Edward, 61.
Bowen family, 121, 126.
Bowron, Anne, *form. Stephenson*, 121.
Bowron, John, 121.
Bradshaw family, 34, 35.
Bradshaw's Railway Guide, 46, 113, 130.
Brady, Rachel, *aft. Robson*, 105.
Bragg, Hadwen, 107.
Bragg, Margaret, *form. Wilson*, 105, 107.
Braithwaite, Anna, 2, 7, 9.
Braithwaite, Isaac, 2, 5, 7, 9, 11.
Braithwaite, James, 111.
Braithwaite, John, 67.
Braithwaite, William C., 87.
Brantingham, Hugh, 107.
Brantingham, Mary, 105, 108.
Brayshaw family, 121.
Brewers' Yard, 138.
Brewin brothers, 65.
Briglatts, 74.
Briggs, Isaac, 55.
Briggs, Samuel, 55.
Briggs, Thomas, 67.
Broadhead, Hannah, 105.
Brown, Ann, 6.
Brown, Joseph (Lothersdale), 119.
Brown, Nicholas, 6.
Brown, Susanna, *aft. Treffry*, 38.
Bryant, Widow, 121.
Buchanan, President James, 127.
Bulletin Fds. Hist. Soc., Phila., Index, 114.
- Bundy, John E., 122.
burials, 90, 93, 136.
Burnham, Son., 121.
Burnyeat, John, 67.
Burritt, E., *Walk from London to John O'Groat's*, 48.
Burrough, Edward, 67, 78.
Burtt family, 126.
- Camm, John, 68, 74, 75, 78, 80.
Camm, Mabel, 68.
Carns, William, 111.
Carns, William, 111.
Carpenter, Samuel, 13.
Carroll, James, 65.
Caton, William, 68, 78, 79.
Cazenove, Theophile, *Journal*, 111.
Chambers, Cyrus, Jr., 133.
Champion, Richard, 109.
Chapman, Solomon, 105, 107.
Chapman, William, 55.
Charley, see Chorley.
Cheal family, 46.
Child, L. Maria, 96.
Chorley (Charley), Thomas, 125.
Christy, Rebecca, 34.
Christy, Thomas, 21, 34.
Cinderhill, 68.
cipher, 60.
Clark family, 121, 122.
Clark, Asenath, 127.
Claus, Jan, 59.
Claypole, James, 123.
Clayton, Richard, 68, 78.
Cleopatra's Needle, 54.
Clifton, Westmorland, 83.
Clothier family, 121.
Coalbrookdale, 49.
Coates family, 46.
Coggeshall, Elizabeth, 2, 127.
coins, 106.
Collier, William, 40.
Collinson family, 126.
Conventicle Act, 137.
Conway, Lady, 61.
Cooke, Katherine, *aft. Jackson*, 102.
Cooper, Benjamin, 9, 10.
Cope, Marmaduke C., 127.
Corder, John, 35.
Corder, Susanna, 21, 34, 35.
Cottonwood, Kansas, 100.
Coughen, John, 22-24.
Counsell family, 122.
Countersett, 68.

- Cowell family, 102.
 Cowper, Spencer, 113.
 Cowper, William, 113.
 Crabtreebeck, 67.
 Crook, John, 75.
 Cropper, James, 57.
 Crosfield, George, 38.
 Crotch, William, 114.
 Cruickshank, Anthony (Amos), 48, 134.
 Cumberland, Duke of, 83, 84.
 cures, remarkable, 58, 61.
 Curtis, Thomas, 120.
 Curtis, William, 130.
 Dalton, John, 52, 112.
 Dalton, John, 100.
 Darby, Abraham, 49, 50, 135.
 Darlington, 105, 106.
 Davenport, Thomas, 125.
 Davis, of Clonmel, 120.
 Dawson, E., 9.
 Dawson, Joshua, 90.
 Day, Stephen Monson, 100.
 Dearman family, 126.
 Derrix, Annekin, *aft.* Caton, 79.
 Dewsbury, William, 68.
 Diana, ship, 118.
 Dixon family, 46.
 Dixon, George, 52.
 Dixon, H. P., *Sixty Years among Indians*, 44.
 Dodding, Myles, 125.
 Dodgson, Joseph, 8.
 Dover, Thomas, 111.
 D'Oyley, Bray, 62.
 Draggelbeck, 68.
 Draper, of Headlam, 104.
 Draper, Bridget, *form.* Fell, 104.
 Drawwell, 67, 74, 75.
 dress, 89, 95, 97, 98, 101, 126.
 drink, 98, 99.
 Driver, Samuel Rolles, 107.
 Dunsford, Ann, *aft.* Treifry, 41.
 Dyne, William, 17, 48, 133.
 East, Edward, 46.
 Edmondson, Thomas, 132.
 education, 26, 28, 105, 106, 108.
 Edwards, Edward, 76.
 Elams, John, 62.
 Ellwood, Thomas (Bucks), 22, 60, 69, 80, 102.
 Ellwood, Thomas (Kendal), 102.
 Ellythorpe family, 126.
 Ely, Ruth, 5.
 Embrace, Elihu, 134.
 emigration, 12, 126.
 Emlen, Samuel, 48, 131.
 Empson family, 126.
 Esthill family, 46.
 Ethericke, James, 111.
 Evans, Jonathan, (1828), 4, 9.
 Evans, Joshua, 98.
 Evans, Thomas, 99.
 Evans, William (1828), 4, 9.
 Fairbairn family, 126.
 faith-healing, 58, see also cures, remarkable.
 Farnsworth, Richard, 68, 73, 109.
 Fell, Leonard, 61, 68.
 Fell, Judge Thomas, 75.
 Fenny Drayton, 68.
 Fettplace, Giles, 61.
 Field, Hannah (N.Y.), 65, 105, 127.
 "Pierce Feathers," 122.
 "First Publishers of Truth," 66-81.
 Flanner, William, 4.
 Fleetwood, Lieut.-Col. Charles, 102.
 Fleetwood, Col. George, 102.
 Fleetwood, Hester, 102.
 Fleming, Daniel, 125.
 Foeldricke, Jhon, 59.
 Forster, William, 21, 136.
 Forster, William E., 58, 59, 136.
 Foster, [Thomas], 36.
 Fothergill, Samuel, 38f, 83.
 Foulke, Joseph, 89.
 Fowler, John, 54.
 Fox family, 26.
 Fox, Benjamin, 38.
 Fox, George, 58-62, 68, 75, 79, 97, 101, 102, 103, 120, 125, 139.
 Fox, G., *Camb. Journal*, 102.
 Fox, George Croker, 46.
 Fox, Margaret, *form.* Askew and Fell, 74, 137.
 Fretwell, John, 60.
 Friends, Early, Estimates of, 125.
 Frotheringham, Samuel, 53.
 Fry, Albert, 54.
 Fry, Sir Edward, 44.
 Fry, Elizabeth, 34, 139.
 Fry, Elizabeth (spinster), 105.
 Fry, John, 27.
 Fry, Joseph, 109.
 Fry, Joseph Storrs (d. 1835), 56.
 Furly, Benjamin, 60.
 Gandy, W., *Lancs. Oath Rolls*, 110.
 Gardner, Ephraim, 6.
 Geldart, John, 117, 118.
 "gentleman," 72, 77.
 George II., 83.
 George III., 12-16.
 Gerces, Robert, 111.
 Germany, 12, 100.
 Gidley, Angelina, *aft.* Ricketson, 96.
 Gillingham, James, 10.
 Gleaston, 68.
 Goad, John, 111.
 Gold, Marcus T. C., 8-10.
 Goodaire, Thomas, 68, 73.
 Gordon, Alexander, 44.
 Gould family, 121.
 Grace family, 122.
 Graham, George, 46, 131.
 Gray, Sir George, 20.
 Grayrigg, 68, 74.
 Graythwaite, 68.
 Green, Joseph J., 32, 126.
 Green, Dr. L., 9.
 Green, Priscilla, 65, 126, 138.
 Grellet, Rachel, 127.
 Grellet, Rebecca, 127.
 Grellet, Stephen, 4, 127.
 Griscorn, John, 100, 119.
 Gundry, Mary, *aft.* Moore, 121.
 Gurney family, 26.
 Gurney, Joseph, 65.
 Hadwen, Alice, *aft.* Savage, 83.
 Haines, Hinchman, 4.
 Haistwell, Edward, 21, 59.
 Halhead, Miles, 68, 78.
 Halifax, 93.
 Hall, Rufus, 122.
 Haltcliffe, 67.
 Hamton, of Pa., 91.
 Hamton, James, 91-93.
 Hamton, J., *Grammar*, 100.
 Hanbury family, 26, 36.
Hanful of Stars, 111.
 Handley, John, 67.
 Harman family, 26.
 Harris, Charles, 61.
 Harris, Isabella, 33.
 Harrison, George, 68, 73.
 Harrison, James, Pa., 123.
 Harrogate, 116-118.
 Hartas family, 46.
 Hawkes family, 121.
 Hawkshead, 111.
 Healy, Christopher, 4.
 Hebden, Frances, *aft.* Stephenson, 121.
 Hebden, Roger, 77.
 Hebrew, 120, 139.
 Hertford, 113.
 Hewlett, M., *Willshire Essays*, 113.
 Heywood, O., *Diaries*, 41, 58, 62, 90, 93, 125.
 Hiatt, Benajah, 112.
 Hicks, Elias, 2, 7, 8, 9, 10.
 Hicks, Willet, 2.
 Hilbert family, 122.
 Hill, Lord, 20, 21.
 Hill, Samuel, 134.
 Hilton, George, 125.
 Hipsley, Mabel, 105.
 Hoag, Lindley M., 94.
 Hoare family, 26.
 Hodgkin, George Lloyd, 46.
 Hodgkin, John (Jun.), 17, 20, 21, 48.
 Hogg, John, 117, 118.
 Hogg, Margaret, *aft.* Wilkinson, 117.
 Holden, James, 132.
 Holder, Christopher, 75.
 Holderness, 68, 120.
 Holland, 50, 59, 79, 8), 115.
 Holme, John, 64.
 Holmes, Elizabeth, *form.* Leavens, 79.
 Holmes, Thomas, 68, 78, 79.
 Holmes, Thomas (Pa.), 123.
 Hook, Dr. Richard, 62.
 Hooper, Dr. Joseph, 27.
 Hopkins family, 121, 126.
 Hopkins, Anne, 100.
 Hopkins, G. T., 10.
 horology, 46, 53, 131, 134.
 Howe, Lord, 89.
 Howgill, Francis, 68, 74, 78.
 Howgill, Mary, 68.
 Howitt, Margaret, 97.
 Howitt, Mary, 96.

- Howitt, Richard, 96, 97.
 Howitt, William, 96.
 Howland, Susan, 127.
 Hoxsie, Zebulon, 122.
 Hoyland, Barbara, 105.
 Hubbersty, Miles, 68.
 Hubbersty, Stephen, 68.
 Hubberthorne, Richard, 68, 73, 75, 78.
 Hull, Henry (N.Y.), 127.
 Hunt, John (N.J.), 98, 99, 127.
 Huntsman, Benjamin, 132.
 "husbandman," 76.
 Hustler, John, 52.
 Hustler, Sarah, 105.
 Hutchinson family, 121.
 Hutchinson, Rachel, *aft.* Robson, 105.
 Hutton, 68.
- Ilchester, 122.
Indiana Bookplates, 122.
 Indiana Y.M., 127.
 Indians, 44, 99, 108, 116, 122.
 Ingleby, Sir Wm., 127.
 Inskeep, Joseph, 93.
 introspection, 91-93.
 inventions, etc., 42, 49-57, 129-136.
- Jackson, Halliday, 7, 8.
 Jackson, Henry, 62, 102.
 Jackson, William, 4, 5.
 Janson, Frederick and Sarah (Tindall), 33, 35.
 Jay, John, 103.
 Jeffry family, 122.
 Jenkins, Amasa, 130.
 Jenkins, C. Francis (D.C.), 130.
 Jenkins, C. F., *Tortola*, 124.
 Jenkins, J., *Records*, 27, 51.
 Jenkins, William, 9.
 Jobbins, Rachel, *aft.* Moore, 121.
 Jones, Aquilla, 6.
 Jones, Eli and Sybil, 127.
 Jones, George and Ann, 2, 7, 108.
 Jordan, Richard, 10.
Jordan, Richard, 123.
Jordans, 45.
 Judge, Hugh, 7, 8, 144.
- Kansas Y.M., 64, 108, 112.
 Kaye, W. J., *Harrogate*, 116-118, 127.
 Keith, George, 61, 64.
 Kellett, Over, 68.
 Kelsey, R. W., works, 111, 114.
 Kendal, 67, 68, 71, 74.
 Kendall, Gyles, 58.
 Kewell, Ann, 64.
 Kilham, Thomas, 68.
 Kingston, Duke of, 86.
 Kirk, Elisha, 103.
 Kirkby, of Furness, 124, 125.
 Kitching family, 121, 126.
 Knaresborough, 117, 127.
- Lacock, Jonathan, 93.
 Lamb, Michael, 6.
 Lancashire, 110.
- Lancaster, 68.
 Lancaster, James, 68, 78.
 Lancaster, Lydia, 126.
 Lawrie, Gawen, 61.
 Lawson, John, 68, 78.
 Lawson, Thomas, 68, 75, 78.
 Leavens, Elizabeth, *aft.* Holmes, 68, 78.
 Lecky, R. and J., 53.
 Leeds, Daniel, 42.
 Lees, John, 54.
 lighthouses, 132.
 Lindfield, 35.
 Lister family, 102.
 Lister of Tunstall, 120.
 Lister, Lord, 50.
 Lister, Joseph Jackson, 129.
 literature, 42-48, 100, 109-127.
 Lloyd, David, 123.
 Loe, Thomas, 114.
 London Y.M. 1922, 114.
 long service, 64.
 Longfellow, H. W., 138.
 Lorriner, Thomas, 77.
 Lotherington, Dorothy, *form.* Waugh, 77.
 Lupton, Barbara, *aft.* Jackson, 102.
- Mackiver, Isabella, 33.
 Madison, Dorothy, 57.
 Mair family, 120, 126.
 Mair, Elizabeth, *aft.* Stephenson, 121.
 Malcomson, Joseph, 134.
 Mansfield, 97.
 marriage, 78, 97.
 Marriage family, 120.
 Marriage, James, 135.
 Marriage, Robert, 135.
 Marsden family, 102.
 Marsden, Ralph, 41.
 Marsh, Richard and Ann, 17ff.
 Marshall, Christopher, 52, 120.
 Marsillac, John de, 107.
 "Mary England's Dream," 116.
 Masterman family, 121.
 Mather of Hobart, Tas., 119.
 Maw, Thomas, 94.
 Mayleigh, of London, 25.
 Meade, William, 62.
 Mealhill, Yks., 102.
 Mifflin, Warner, 46, 50.
 Milkred family, 26.
 ministers' certificates refused, 99.
 ministry, 65, 82, 89, 98, 105, 106.
 Moore, of Burnham, 121, 122.
 Moors, Dr. Charles, 91, 93.
 Moore, Henry, 121.
 Moore, Milcah M., 91.
 Moore, Thomas, 53.
 Moorhouse, Matthew, 125.
 More, Dr. N., *Letter*, 123.
 Morrall, Michael T., 132.
 Morris, Isaac W., 9.
 Mosedale, 68.
 Mott, James, 65.
 Mott, Lydia, 2-4.
 Mott, Richard, 7.
 Mount Edgcombe, Lord, 65.
 Mount Pleasant, O., 7, 9, 44.
 Murray, of N.Y., 127.
- Nailsea, 121.
 Naish, Joseph (d. 1822), 31.
 Nantucket, 95.
 Nayler, James, 68, 69, 78.
 Neave family, 121.
 negroes, 99, 108.
 Nesbitt, Robert, 121.
 New Bedford, Mass., 47, 97, 100.
 New Jersey Y.M., 127.
 New Jersey, 98, 103, 115.
 New York, 12, 115.
 New York Y.M., 1, 3, 6, 127.
 Newberry family, 26.
 Newman, Josiah, 64.
 Newsom, Alfred, *Notes of Trip*, 120.
 Newton, Benjamin W., 40.
 Newton, Henry, 17.
 Newton, Samuel, 60.
 Newton, Cheshire, 67.
 Newton in Cartmel, 67.
 Nicholson family, 126.
 Nicholson, Mary, 126.
 Nightingale, Benjamin, *Quaker Movement*, 110.
 Nightingale, Edward, 60.
 Northampton, 100.
- oaths, 97.
 obituaries, 32, 87.
 Offley, Daniel, 89.
 Ogen, Jane, *aft.* Chapman, 107.
 Ohio Y.M., 1, 7.
 Opie, A., *Temper*, 123.
 Orton, 68.
 Osborn, John, 9.
 Otway, Sir John, 125.
 Owstwick Registers, 126.
 Oxley family, 26.
- Pardoe, William, 61.
 Pardshaw, 68.
 Parker, Alexander, 68, 78.
 Parker, John, 5.
Parrish, Joseph, 100.
 Patrickson, Anthony, 68, 78.
 Paul, I. (?John), 108.
 peace, 17ff.
 Pearson, Anthony, 68.
 Pease, E. Lloyd, 130.
 Pease, Elizabeth L., *aft.* Fowler, 54.
 Pease, Joseph, Sen., 35.
 Pease (S.A.) MSS., 48.
 Pease, Selfe, *aft.* Smith, 106, 107.
 Peasley, A —, 9.
 Penington, Isaac, 74, 127.
 Penketh School, 114.
 Penn, William, 31, 42, 61, 74, 90, 114, 116, 123.
 Pennington, of U.S.A., 115, 127.
 Pennock, Moses, 51.
 Pennsylvania, 123.
Pennsylvania, Cradle of, 115.
 Petchell family, 121.
 Petherham family, 122.
 Phila. Y.M., 1, 126.
 Phila. Yellow Fever, 1793, 89.
 Physick, Philip Syng, 131.
 Pinder family, 126.
 Pinder, Richard, 68.
 Pitt, Wm. Morton, 37.
 plain language, 97.

"Planet, Jr.," 43.
poetry, see verse.
Portinscale, 68.
Pray, Enos, 112.
Preston, of Holker, 125.
Preston Patrick, 67, 68.
Priestman Brothers, 135.
Printz, Johan, 115, 116.
Procter, William, 1-11, 108.
Progressive Friends, 127.
Proud, Robert (Phila.), 131.
Pumphrey, Stanley (d. 1843), 90.

Pymont, 100.

Quaker Methodists, 63.
Quakers (name), 101.
Quare, Daniel, 48, 131.

Raine family, 121.

Raine, Ann, *aft.* Stephenson, 151.

Rampsaw, 68.

Ransome, Robert, 51.

Raunce, John, 61.

Rawlinson, Thomas, 68, 75, 77.

Reckless, John, 24, 60.

Revault, John, 25, 28.

Rhennish, 120.

Rhodes, Sir John, 64.

Richardson, James N. (d. 1896), 55.

Richardson, Matthew, 125.

Richardson, Thomas (Sunderland), 105, 108.

Richardson, Thomas (London), 106.

Richmond, Duke of, 86.

Ricketson, of Mass., 95.

Ricketson, Daniel, 47, 100.

Rickman, Ann, 17.

Rickman, Priscilla, 21.

Rickman, Rachel, 48.

Rigge, Ambrose, 68.

Ritter, Jacob, 88.

Roberts, Job, 54.

Roberts, Sarah Hooton, *aft.* Allen, 43.

Robertson, Thomas, 68.

Robinson, Richard, 68.

Robson, Elizabeth (Thomas), 2, 5, 7, 105, 106, 121.

Robson, Nathan, 105, 106.

Robson, Thomas, 105, 106.

Robson, Thomas (Liverpool), 121.

Robson, William (1797-1881), 90, 105.

Rochester, 17.

Rogers family, 26.

Rogers, Mary, *aft.* Moore, 121.

Rogers, William, 61.

Rotch, Joseph, 95.

Rotch, William, 51.

Rowntree family, 121.

Rowntree History, 104.

Rowson, George, 125.

Rudyard, Thomas, 60, 62.

Rush, Olive, 122.

Russell, of New Bedford, 95.

Russell, Frank J., 55.

Rutty, John, 91.

St. Austell, 65.

Salthouse, Thomas, 68, 78.

Sampson, Louisa, *aft.* Ricketson, 95.

Sams, Joseph, 65, 106, 107.

Sanderson, of London, 139.

Satterthwait, E. A., *A Gentle Heart*, 47.

Satterthwaite, Clement, 111.

Saunderson family, 126.

Saur (Sower), J. C., 111.

Savage, Jonathan, 85.

Savage, Thomas, 83.

Scaife, John, 68, 76, 78.

Schmidt, *Pymont*, 100.

schools and schoolmasters, 26, 43, 68, 105-108, 125.

Scott, John (Amwell), 27.

Sedbergh, 67, 68.

Separations, 1-11, 138.

Shackamaxon, 116.

Shakespeare, William, 119.

Shaw family, 46.

Shaw, John, 108.

Shillitoe, Thomas, 2, 4, 5, 6, 9.

Shoemaker, Samuel, 12-16.

Short Creek, O., 7.

Shorwicke, John, 111.

Sibbitt, Mary, 112.

Simpson, James, 88.

Simpson, William, 68, 78.

slavery, 50, 99.

Slee John, 68, 78.

Smith, C. E., *Deep of the Sea*, 118.

Smith, Dorothy, *aft.* Ritter, 89.

Smith, Frederick, 107, 114.

Smith, Henry Frederick, 105, 107.

Smith, Joshua, 62.

Smith, Maurice and Ann, 114.

Smith, Samuel, 87.

Smithson family, 46.

Snowden, Leonard, 4.

Snowden, Mrs., *Political Pilgrim*, 36.

soldiers become Friends, 68, 70, 102.

Southam, John, 136.

Soutwerke, "Priest," 103.

Sowerby Street, 62.

Sparrow, Anthony, 22, 144.

Sproul, Hon. W. C., 44.

Spurry, William, 60.

Stabler, Edward, 108.

Stacey, George, 21.

Stacey, Thomas, 68.

Stackhouse family, 46.

Stanley, Edmund, 64.

Stanley, Thomas H., 44.

Stanley, Verlin K., 112.

Stansfield family, 121.

"statesman," 74, 75.

Stead, John, 52.

Stephenson family, 121.

Stephenson, Isaac, *Senr.*, 121.

Stephenson, I., *Junr.*, 121.

Steubenville, O., 8, 9.

Stewardson, Thomas, (3), 4, 9.

Stickney family, 126.

Stockton-on-Tees, 105, 107.

Stoke Newington, 33-35.

Storr family, 126.

Story, John, 68, 78.

Stout, Sarah, 113.

Stout, William, 77, 116.

Street, Soim., 121.

Stuart, Charles Edward, 83.

Stubbs, John, 68, 78, 125.

Stubbs, Thomas, 68.

Sunbrick, 68.

Sunderland, 105.

Sutcliffe, Robert, 89.

Sutton family, 121.

Sutton, William, 86.

Swarthmoor, 68, 74, 97.

Swarthmoor Account Book, 124.

Sweden, 115, 116.

Swinton, John, 61.

Tangye Brothers, 53, 57.

Tasmania, Account of, 119.

Tatem, Josiah, 9-11.

Taylor, Christopher, 58, 68.

Taylor, George, 67, 77.

Taylor, Henry, 132.

Taylor, Jonathan, 4, 7, 8.

Taylor, Thomas (Brighthouse), 117.

Taylor, Thomas (Carlton), 68, 78.

Thislethwaite Ancestry, 46.

Thomas, Abel, 82.

Thomas, Asahel, (7) (8), 144.

Thomas, John, 50.

Thomas, John Chew, 5.

Thomas, Philip E., 11, 55, 59.

Thomas, Richard H., 127.

Thompson, Thomas (Slapea), 24, 101.

Thorne, Anna Mary, 127.

Thornton, Anna, *aft.* Ricketson, 95.

Thornton, Elisha, 95.

Thorpe family, 121, 126.

Tickell, Hugh, 68.

Tickhill, 68.

Tindall, of Yorks, 33.

tithes, 97, 108, 125.

tobacco, 99.

Todd, John, 131.

Todthorne, 74.

Tompson, Thomas, 48, 134.

tones in preaching, 138.

Toomer family, 121.

Tortola, 124.

Totties Hall, 102.

Towse family, 126.

trades and professions, 67-80, 138.

Traherne, Thomas, 101.

Travers, Rebecca, 61.

Treffry family, 37-41.

Treffry, Roger, 130.

Turner family, 120.

Turner, Rebecca, 6, 126.

Turner, Robert (P.), 123.

Turner, Robert, *Junr.*, 126.

Tweedy, William, 20.

Tyson, Nicholas, 111.

Tyson, William, 6.

Underbarrow, 67, 68.

Underhill, R.M., *White Moth*, 1.

Unitarian Hist. Soc., 43.

Urswick, 111.

Ussher family, 65.

Van Helmont, F. M., 61.

Varley, James, 130.

Veale, Mary, *aft.* Hoag, 94.

verse, 42, 47, 94, 103, 119, 123.

- Vicars, Katherine, *aft.*
 Jackson, 102.
 Vickris, Richard, 61.
 Virginia, 115.
 Voltaire, F. M. de, 116.
- Wagstaffe, Thomas, 48.
 Waite, Thomas, 61.
 Walker, Henry, 103.
 Walker, John, 111.
 Walker, Josiah, 86.
 Walker, Richard, 125.
 Walker, Thomas, 86, 87.
 Walney (Wana) Island, 68,
 102, 103.
 Wandsworth, 26.
 Warmsworth, 67.
 war-victims, 36.
 Warre, Col. William, 18.
 Warner, E., *Jordans*, 45.
 Warriner, Thomas, 117, 118.
Watchmen Register, 121.
 Wath, 68.
 Watson, Joshua, 51.
 Watts, A. M., *form.* Howitt,
 96, 97.
 Waugh, Dorothy, *aft.* Lother-
 ington, 68, 77, 78.
 Waugh, Jane, *aft.* Whitehead,
 68, 77, 78.
 Weatherald, Thomas, 108.
 Webster family, 126.
- Wells, Samuel, "priest," 120.
 Wells, Thomas, 108.
 Wells, William F., 64.
Westeyana, 45.
 West, Benjamin, 13-16, 115.
 Wetherell, Samuel, 52.
 whale fishery, 95, 118.
 Wheeler, Daniel, 106.
 Wheeler, Frederick, 17ff.
 Whittall, John M., 127.
 Whittall, Joseph, 4.
 White, E. G., *Indiana Book-*
plates, 122.
 White, Josiah, 50.
 White's Manual Labor Schools,
 44.
 White, Raymond P., 122.
 Whitefield, George, 109.
 Whitehead, George, 68, 78.
 Whitehead, Jane, *form.* Waugh,
 77.
 Whitehead, John, 68.
 Whiting, Mary, 121.
 Whittier, J. G., 96, 127.
 Widders, Robert, 68.
 Wigan, Col. John, 104.
 Wigton, School, 114.
 Wilkey, John Fry, 56.
 Wilkinson, Bryan, 117.
 Wilkinson, John, 68.
 Willan, Thomas, 77.
 Williams, Ann, *aft.* Ritter, 89.
- Williams, Daniel, 127.
 Williamson, Dr., *Through*
Library Door, 46.
 Willis family, 26.
Wilmer Family, 32.
 Wilson family, 121.
 Wilson, Margaret, *aft.* Bragg,
 107.
 Wilson, Rachel, 109.
 Wilson, William, 125.
 Winttingham family, 126.
 Wistar, Thomas, 4.
 women's ministry, 105.
 Womersley family, 126.
Woodbrooke Journal, 45.
Woodhouse, ship, 77.
 Woods, Margaret, 35.
 Wooldale, 102.
 Woolley, Ezekiel, 61.
 Woolman, John, 99.
 Worsdell, George, 57, 131.
 Worsdell, Nathaniel, 57.
 Worsdell, Thomas, 57.
 Worsdell, Thomas C., 56.
 Wride family, 122.
 Wright, Thomas, 3, 4.
- Yarmouth, 79.
 Yealand, 68.
Year Illustrated, 45.
 "yeoman," 73.
 York Castle, 109, 119, 127.

"H. Judge's son in law" (pp. 7, 8). This was, probably, Asahel Thomas, of Stillwater, Ohio. See *Memoirs of Hugh Judge*, 1841, pp. 348, 352.

Anthony Sparrow (pp. 22, 23). *D.N.B.* has an article on this theologian (1612-1685). In 1660, he received a preachiership at Bury St. Edmunds; he became Bishop of Exeter and, later, Bishop of Norwich.

THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

EDITED BY
NORMAN PENNEY, F.S.A.

VOLUME XIX

1922

London
THE FRIENDS' BOOKSHOP, 140 Bishopsgate, E.C.2

American Agents
FRIENDS BOOK AND TRACT COMMITTEE
144 East 20th Street, New York, N.Y.
GRACE. W. BLAIR, Media, Pa.

BX
7676
F9

HEADLEY BROTHERS

PRINTERS

18 DEVONSHIRE STREET, E.C.; AND ASHFORD, KENT

Contents

	PAGE
Our Quotation—9-11	I, 65, 129
Scenes in the Separation of 1828	I
Philip E. Thomas and the B. and O.	11
A Pennsylvanian Loyalist's Interview with George III	12
Prohibition in America	16
The Case of William Batkin	17
The Convincement of John Coughen, 1663	22
John Reckless, of Nottingham, and his Sons	24
The History of "The Story of Carazan, the Merchant of Bagdad"	25
Anecdotes of William Penn	31
Obituary—Joseph Joshua Green	32
Do. William C. Braithwaite	87
William Allen's Third Marriage	33
Friends' Relief Work	36
Treffry, of Devon and Cornwall	37
Friends and Current Literature	42, 110
Recent Accessions to D	47, 119
Samuel Emlen	48
Leading the Way	49, 129
Faith Healing the Sick	58
Edward Haistwell's Diary of the Travels of George Fox, 1677, 1678	59
"Buried like a Dog"	62
Notes and Queries	63, 136
The First Publishers of Truth, A Study. <i>Ernest E. Taylor</i>	66
Ministry in Metaphor	82
On Behalf of the King, 1745	83
Jacob and James, or Strength in Weakness	88
Changed Letters, an Anecdote of Stanley Pumphrey	90
The Journal of a Self-Observer	91
L. M. Hoag on the Death of his Wife	94
Daniel Ricketson (1813-1898)	95
"Friends Keep the Ancient Principles of Truth"	97
The Beard a Bar to the Ministry	98
Books Wanted	100

CONTENTS

iv.

	PAGE
George Fox's Leather Suit. <i>A. Neave Brayshaw</i> ..	101
The Cambridge "Journal of George Fox" ..	102
The Rowntree History	104
The Journal of William Robson (1797-1881) ..	105
John de Marsillac	107
Thomas Wells (1799-1879)	108
Rachel Wilson and George Whitefield	109
The Power of the Press	109
Concerning the Supplements	124
"The Household Account Book of Sarah Fell, of Swarth- moor Hall"	124
J. J. Green Collection in D	126
Accounts for the Year 1921	128
Index	140

GEORGE ALLEN & UNWIN LTD.

A Short History of Quakerism

By ELIZABETH B. EMMOTT, with Introduction by Dr. RUFUS M. JONES.

To be published shortly. *Illustrated.* Cloth, 10s. 6d.

This book is based upon the Rowntree Series of Quaker History by Dr. Rufus M. Jones and William C. Braithwaite, and is an attempt to bring within smaller compass, for the use of busy people, the store of interesting material and the spiritual message of those wonderful volumes.

The Founder of Quakerism *Just out*

A Psychological Study of the Mysticism of George Fox.

By RACHEL KNIGHT, Ph.D. 12s. 6d.

Quaker Aspects of Truth

By E. VIPONT BROWN, M.D. 5s.

"This is a delightful book, and sets forth the Quaker Aspect of Truth in its purest colours. It almost persuades one, in no ironical sense, to be a Quaker."—*Contemporary Review*.

Religion and Biology

By ERNEST E. UNWIN, M.Sc. 6s.

This book deals with the biological approach to the problems of religious thought, especially with those concerning God in nature.

God in the Old Testament

By Rev. R. A. AYTOUN, Cloth, 6s.; Paper, 3s. 6d.

"We can unreservedly recommend it as giving real help where help is needed. . . . Mr. Aytoun shows a happy combination of scholarship and devotion."—*Church Times*.

Regeneration and Reconstruction

By Rev. S. B. JOHN.

Preface by Rev. JOHN CLIFFORD, D.D. 3s. 6d.

This work is a plea for the Church to realise its function in the present age by producing new personalities who shall be the centre of new movements having a new world order as their goal.

Tom Bryan, First Warden of Fircroft

By H. G. WOOD and ARTHUR E. BALL. Cloth, 5s.; Paper, 3s. 6d.

"A revealing portrait of a great soul. This is a book to read, and read again, and so doing to wonder and give thanks."—*Friend*.

Verses

By WILLIAM C. BRAITHWAITE. 5s.

"They are the expression of one who knew the zest of life."—*Friend*.

Bars and Shadows

By RALPH CHAPLIN. 2s. 6d.

These poems have been written in Leavenworth Penitentiary by a young man condemned to twenty years' imprisonment for Socialist propaganda in the States.

Ruskin House, 40 Museum St., London, W.C.1



HEADLEY BROTHERS,
18 DEVONSHIRE ST,
BISHOPSGATE, E.C.2;
AND ASHFORD, KENT

